













# Practical Discourses

ON

## REGENERATION,

IN

### Ten SERMONS

On the following SUBJECTS :

- |                                                     |                                                              |
|-----------------------------------------------------|--------------------------------------------------------------|
| I. The Character of the Unregenerate.               | VIII. The Various Methods in which those Influences operate. |
| II, III. The Nature of Regeneration.                | IX. Directions to the awakened Sinner.                       |
| IV, V, VI. The Necessity and Importance of it.      | X. An Address to the Regenerate.                             |
| VII. The Divine Influences necessary to produce it. |                                                              |

PREACH'D at *NORTHAMPTON*,

And Publish'd at the earnest Request of many that heard them.

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By *P. DODDRIDGE*, D.D.

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Ικανή παραμυθία των πονών, και παντων μειζων, οταν  
 εαυτω συνειδησαι δυνασαι ΠΡΟΣ ΑΡΙΣΚΕΙΑΝ ΤΟΤ  
 ΘΕΟΥ συνιθεις και ρυθμιζων την Διδασκαλιαν.

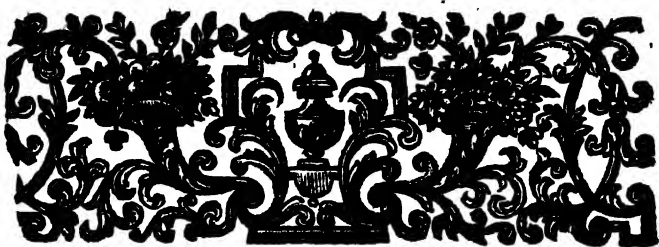
Chrysostom. de Sacerd. *Lib.* v. §. 7.

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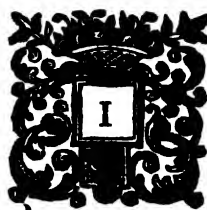
L O N D O N,

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# THE P R E F A C E.



**I**T is undoubtedly the *Duty* of every wise and good Man to be forming *Schemes* for the Service of GOD and his Fellow-Creatures *in future Years*, if he be continued to them ; and it will be his *Prudence* to do it *early in Life*, that he may be gradually preparing to execute them, in the most advantageous Manner he can. But while a *Man's Heart* is thus *devising his Way*, the *Lord directeth his Steps*. And as many such *Schemes* will probably be left unfinish'd at *Death*, which will quickly come to *break off our Purposes and the Thoughts of our Hearts* ; so it is not improbable, that they who humbly and obediently follow the *Leadings of Divine Providence and Grace*, may often find themselves *called*

vi      *The P R E F A C E.*

out on a sudden to *Services*, which, but a little before, were quite unthought of by them.

THIS has been the Case with me in most of the *Sermons* I have publish'd, of which very few were compos'd with any View to the *Press*; and it is most remarkably so with respect to these *on Regeneration*. My much honoured Friend *Dr. Wright* (besides many other excellent Persons) has handled the *Subject* in so judicious and lively a Manner, and through the great Goodness of GOD to us, so many Thousands of his *Treatise upon it* are dispersed in all Parts of our Land, that I could hardly have believed any one who had told me, I should *thus* have resum'd it; nor had I the least Intention of doing it, when I began that *Course of Lectures*, which I now offer to my Reader's Perusal.

I DID indeed think it necessary last Year, to treat the *Subject* more largely, than I had ever done before; knowing in the general how *important* it is, and observing that several *Controversies* had about that Time been rais'd concerning it; which (tho' I do not judge it necessary to mention the Particulars of them,) I was ready to fear, might have had, an ill Influence to unsettle Mens Minds, and either to lead them into some particular *Errors*, or into a general Apprehension that it was a mere Point of *Speculation*, about which

which it was not necessary to form any Judgment at all \*.

THAT *these Discourses* might be more generally *useful*, I determin'd to preach them on *Lord's-Day Evenings*, that those of my Neighbours who were not my stated Hearers, might, if they thought proper, have an Opportunity of attending them: And accordingly they were attended to the last with uncommon Diligence, a great many such Persons, of different Persuasions and Communions, making up a Part of the Auditory. As *practical Instruction and Improvement* was the main Thing I had in View, I knew it was necessary to make my *Discourses* as plain, as free, and as serious as I could. But before I had finished near half of my *Scheme*, several of my Hearers earnestly requested, that the *Sermons* might be *published*; and the Request grew more extensive and importunate every Week, with this additional Circumstance, (which I much regarded,) that some very pious and judicious Friends at a Distance, being providentially brought to the hearing of some of these *Lectures*, strongly concurred in the Desire, expressing a very chearful Hope that the *Reading* of what they had *heard* might be useful in distant Parts of the Land, to

A 4

which

\* See Mr. Hebden's Appendix to his late Discourse on REGENERATION.

which they assured me they would endeavour to spread them, as Opportunity might offer. As the Advice of several of my *Brethren in the Ministry* was joined with all this, I thought myself bound in Duty at length to comply; which I was the rather encouraged to do, from the several Instances in which I had Reason to believe, the *Divine Blessing* had in some Measure attended *these Sermons* from the Pulpit, and had made them the *Means* of producing and advancing the *Change* they described and enforced.

ON these Considerations, as soon as I returned from that long Journey, on which I set out the Day after *these Lect: s* were concluded, I applied myself to recollect the Substance of them as well as I could, from the *short Hints* I had written of them, with the Assistance of those *Notes* which some of my Friends had taken after me in *Characters*. Some Things are, perhaps, omitted, tho' I believe but very few; some contracted, and some enlarged; but my Hearers will find them in the main what they heard. It cost me more Labour than I was aware, from *such Materials* to reduce them into their present Form; and I hope the Multitude of my other Business will be allowed as an Apology, if I proceeded in them slower than some might expect; especially as I was obliged

*The P R E F A C E.* ix

obliged first to publish my *Sermons on Salvation by Grace*, which may be considered as a Sort of *Supplement* to these, and are therefore printed in a Form fit to bind up with them, as I suppose they generally will be.

I SHALL leave it to my Reader, to observe for himself the *Manner* and *Method* in which I have handled my Subject, without giving him a particular View of it here: Only must beg Leave to tell him in the general, that I hope he will find, I have not presumed so far on the *Sublimity* of my Subject, as to talk *without determinate Ideas*; for which Reason, I have omitted many *Phrases* used particularly of late by some pious and worthy Persons, because I freely own; that as I cannot find them in my *Bible*, so neither can I understand their exact Meaning; and it seems very improper to embarrass such *plain Discourses* as these with a Language, which not being thoroughly Master of, I may chance to misapply, supposing those *Phrases* to be really more proper, than I can at present apprehend they are. I have endeavoured to keep to *one Idea* of REGENERATION, which I take to be *that* which the *Scripture* suggests: By REGENERATION I mean “ a prevailing Disposition of the Soul  
“ to universal Holiness, produc’d and che-  
“ rished by the Influences of God’s Spirit  
“ on



\*            *The P R E F A C E.*

“ on our Hearts, operating in a Manner.  
 “ suitable to the Constitution of our Na-  
 “ ture, as rational and accountable Crea-  
 “ tures.” If *this* be, (as I think I have  
 proved at large, that it is,) the *Scriptural*  
*Notion* of it, ’twill follow, that nothing  
 which may be found where *this* is not, or  
 may not be found where *this* is, can be  
 REGENERATION in the *Scripture Sense*,  
 which is *that Sense*, in which we are much  
 more concern’d, than we are in *that* to  
 which any *Human Writers*, whether *An-*  
*cient* or *Modern*, may think proper to ap-  
 ply it.

IF the *Doctrine* which I have endeavour’d  
 in the whole Course of *these Sermons* to  
 confirm and illustrate by the *Word of GOD*,  
 be in one Form or another generally taught  
 by my *Brethren in the Ministry*, of whatever  
*Denomination*, I rejoice in it, for their own  
 Sakes, as well as for that of the People under  
 their Care. I am very little inclin’d to  
 contend about *Technical Phrases* of Human  
 Invention, which have with equal Frailty  
 been *idolized* by some, and *anathematized*  
 by others. We shall, I hope, learn more  
 and more to *bear one another’s Burthens*,  
 and to study the kindest Interpretations  
 which the Words of each other will ad-  
 mit. But I must take the Liberty to say,  
 I am in my Conscience perswaded, that *this*  
*View*

*View of Things* which is here proposed, tho' perhaps not very *fashionable*, is in the general so *edifying*, and so naturally leads to the frequent Review of many other important *Doctrines of Christianity*, which are closely connected with it, that I am well satisfied it will be our Wisdom to adhere to it, and to make it very familiar to our own Minds, and to those of our Hearers. Nor can I imagine, that any *Variety* in the *Idioms* of different Languages, or the *Customs* of different Ages and Nations, can be a sufficient Reason for bringing *Scripture Phrases* into Disuse, while we keep to the *original Ideas* signified by them. There seems to be a peculiar Felicity in them to express *Divine Truth*; and they will undoubtedly be found the *safest Vehicle of Religious Knowledge*, and the *surest Band of Union among Christians*; while, however we may differ in other Matters, we so generally agree in acknowledging, that our *Bibles* contain *the Oracles of GOD*.

LET us therefore, who under *different Denominations* are honoured with the *Ministry* of the *Everlasting Gospel*, agree, for a while at least, to suspend our Debates upon *less necessary Subjects*, that we may with united Efforts concur in prosecuting *that great Design*, for which the *Gospel* was revealed, the *Spirit* given, and our *Office* instituted. And since it is so evident, that *Irreligion*

*religion* has grown upon us, while we have been attending to *other*, and to be sure *smaller Matters*, let us by a plain, serious, and zealous Way of *preaching* the most *vital Truths of Christianity*, joined with a diligent Inspection of the Souls committed to our Care, try what can be done towards preventing the Progress of this *growing Apostacy*, and recovering the Ground we have already lost. Ignorant and prejudiced People may perhaps accuse us of *Bigotry* or *Enthusiasm*; but let us do our best to convince them of their Error by the *Candor of our Temper*, and the *Prudence of our Conduct*; and remember, that as *Chrysostom* excellently speaks, in those lively Words which I have inserted in the *Title-Page*, “ It is a sufficient Consolation for our Labours, and far more  
 “ than an Equivalent for all, if we may have  
 “ a Testimony in our Consciences, that we  
 “ compose and regulate our Discourses in  
 “ such a Manner, as may be *approved by*  
 “ *GOD*, in whose Name we speak.”

NORTHAMPTON,  
 Nov. 7. 1741.

• T H E



T H E  
C O N T E N T S.

S E R M O N I.

Of the CHARACTER of the UNREGE-  
NERATE.

Ephes. ii. 1, 2.

*And you hath he quickened, who were dead  
in Trespasses and Sins, wherein in Time  
past ye walked according to the Course of this  
World, according to the Prince of the Power  
of the Air, the Spirit that now worketh in  
the Children of Disobedience.* Pag. 1.

S E R M. II.

Of the NATURE of REGENERATION,  
and particularly of the CHANGE it pro-  
duces in Mens Apprehensions.

2 Cor. v. 17.

*If any Man be in Christ, he is a New Crea-  
ture : Old Things are passed away, behold,  
all Things are become New.* Pag. 32.

S E R M.

## *The* CONTENTS.

### S E R M. III.

Of the NATURE of REGENERATION,  
with Respect to the CHANGE it produces  
in Mens Affections, Resolutions, Labours,  
Enjoyments, and Hopes.

*From the same Text.* Pag. 63.

### S E R M. IV.

The NECESSITY of REGENERATION  
argued from the Immutable Constitution  
of GOD.

John iii. 3.

*Jesus answered and said unto him, Verily,  
verily I say unto thee, Except a Man be  
born again, he cannot see the Kingdom of  
GOD.*

*Pag. 67.*

### S E R M. V.

Of the INCAPACITY of an UNREGENE-  
RATE Person for relishing the Enjoyments  
of the Heavenly World.

*From the same Text.* Pag. 131.

### S E R M. VI.

Of the IMPORTANCE of entering into the  
Kingdom of Heaven.

*From the same Text.* Pag. 168.  
S E R M.

## The CONTENTS.

### S E R M. VII.

Of the Necessity of DIVINE INFLUENCES  
to produce REGENERATION in the Soul.

Titus iii. 5, 6.

*Not by Works of Righteousness, which we have  
done, but according to his Mercy he saved  
us, by the Washing of Regeneration, and Re-  
newing of the Holy Ghost ; which he shed on  
us abundantly, through Jesus Christ our Sa-  
viour.* Pag. 203.

### S E R M. VIII.

Of the VARIOUS METHODS of the DI-  
VINE OPERATION in the Production of  
this Saving Change.

I Cor. xii. 6.

*—There are Diversities of Operations, but it  
is the same G O D, which worketh all in  
all.* Pag. 241.

### S E R M. IX.

DIRECTIONS to awaken'd Sinners.

Acts ix. 6.

*And he, trembling and astonished, said, Lord,  
what wilt thou have me to do ?—* Pag. 287.

S E R M.

# THE CONTENTS.

## S E R M. X.

AN ADDRESS to the REGENERATE,  
founded on the preceding Discourses.

James i. 18.

*Of his own Will begat he us with the Word of  
Truth, that we should be a Kind of First-  
Fruits of his Creatures.* Pag. 315.

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## E R R A T A.

PAGE 23. Title, r. *as do* Pag. 40. Lin. 25. r. *Apprehensions* Pag. 46. Title. r. *Apprehensions* Pag. 79. Lin. 23. r. Or however, Pag. 159. Lin. 60. r. *alienated* Pag. 194. Lin. 4. which, of r. of *which* Pag. 204. Lin. 10. *dele* the Pag. 205. Lin. 7. *which* Pag. 220. Lin. 7. he r. the Pag. 222. Lin. 23. *after* is *dele*, Pag. 304. Lin. 2. r. *should* Pag. 310. Lin. 2. r. *those*

In the *Two Sermons* lately publish'd on *Salvation  
by Grace,*

Page 16. Line 6. final r. *solemn* Pag. 58. Lin. 10. *generous* r. *serious*

• S E R •



# S E R M O N S

ON

## REGENERATION.

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### S E R M O N I.

Of the CHARACTER of the UNRE-  
GENERATE.

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EPHES. ii. 1, 2.

*And you hath he quickened, who were dead in  
Trespasses and Sins; wherein in Time past  
ye walked according to the Course of this  
World, according to the Prince of the Power  
of the Air, the Spirit that now worketh in  
the Children of Disobedience.*



**A**MONG all the various Trusts  
which Men can repose in each  
other, hardly any appears to me  
more solemn and tremendous,  
than the Direction of their Sacred  
Time, and especially of those Hours which  
they spend in the Exercise of Publick Devotion.  
B tion.



2 *How necessary 'tis for Ministers* SER. I.

tion. These Seasons take up so small a Part of our Lives, when compared with what which the Labours and Recreations of them demand; and so much depends upon their being managed aright; that We who are called to assist you in the Employment and Improvement of them, can hardly be too solicitous, that we discharge the Trust, in a Manner which we may answer to God and to you. If this Thought dwell upon the Mind with due Weight, it will have some sensible Influence upon our Discourses to you, as well as on the Strain of those Addresses which we present to the Throne of Grace in your Name, and on your Account. We shall not be over anxious about the Order of Words, the Elegance of Expression, or the little Graces of Composition or Delivery; but shall study to speak on the most important Subjects, and to handle them with such Gravity and Seriousness, with such Solemnity and Spirit, as may, through the Divine Blessing, be most likely to penetrate the Hearts of our Hearers, to awaken those that are entirely unconcerned about Religion, and to animate and assist those, who being already acquainted with it, desire to make continual Advances, which will be the Case of every truly Good Man.

It is my earnest Prayer for myself, and for my Brethren, in the Ministry of all Denominations

SER. I. *to press to Inward Religion.* 3

nominations, that we may, in this Respect, approve our Wisdom and Integrity to God, and commend ourselves to the Consciences of all Men. It is our Charge, as we shall answer it another Day to the *GOD of the Spirits of all Flesh*, to use our most prudent and zealous Endeavours, to make Men truly wise and good, virtuous and happy: But to this Purpose it is by no Means sufficient to content ourselves, merely with attempting to reform the Immoralities and Irregularities of their Lives, and to bring them to an External Behaviour, decent, honourable, and useful. An Undertaking like this, while the Inward Temper is neglected, even when it may seem most effectual, will be but like painting the face of one who is ready to die, or labouring to repair a ruinous House, by plaistering and whitening its Walls, while its Foundations are decay'd. There is an awful Passage in *Ezekiel* to this Purpose, which I hope we shall often recollect<sup>b</sup>: *Wo to the foolish Prophets,—because they have seduced my People, saying, Peace, when there was no Peace; and one built up a Wall, and lo, others daubed it with untempered Mortar: Say unto them that daub it with untempered Mortar, that it shall fall:—Thus saith the Lord GOD, I will even rent it with a stormy Wind in my Fury; and there shall be an overflowing Shower in mine*

B 2

Anger,

<sup>a</sup> 2 Cor. iv. 2.

<sup>b</sup> Ezek. xiii. 10, 14.

*Anger, and great Hail-stones in my Fury to consume it : So will I break down the Wall that ye have daubed with untempered Mortar, and bring it down to the Ground, so that the Foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the Midst thereof; and ye shall know that I am the LORD.*

IF there be any, in one Body of Christians, or another, that abett Men's natural Disposition to flatter themselves in a Way that is not good, by encouraging them to hope for Salvation, because they were regularly baptized in their Infancy; because they have diligently attended on Publick Worship, in its established, or its separate Forms; or merely because they do no Body any Harm, but are rather kind and helpful to others; or because their Faith is orthodox, their Transports of Affection warm, or their Assurance confident; I pray God to awaken them by the Power of his Grace, before they are consumed, with their Hearers, in the Ruins of their deceitful Building. Those of you who are my stated Hearers can witness for me, that in this respect *I have delivered my own Soul* <sup>c</sup>. It has been the steady Tenor of my Doctrine among you, that our Hope and Confidence must be in *Christ*, and not in ourselves; and that,

<sup>c</sup> Ezek. / cxxiii. 9.

if we desire to be interested in the Righteousness he has wrought out, and in the Blessings he has purchased by his sacred Blood, we must be experimentally acquainted with the Work of God's renewing Grace upon our Souls, curing the inward Distempers of our degenerate Hearts, and transforming us into the Image of his Holiness : This is what we are taught in Scripture to call by the Name of REGENERATION ; and considering how much the Subject is neglected by some, and I fear I may add, misrepresented and disguised by others, I apprehend I shall profitably employ an *Evening-Hour* for several succeeding Sabbaths, in giving a larger Account than I have yet done, of the *Scripture Doctrine* on this important Subject, in its various Parts. It shall be my ~~Business~~ in the Series of these Discourses, as GOD shall enable me, to *speak the Words of Truth and Soberness*<sup>d</sup> ; and I intreat you to have Recourse to the *Law and to the Testimony*<sup>e</sup> ; that you may judge of the Truth and Weight<sup>o</sup> of what I say. I desire not to be regarded any farther, than I produce Evidence from *Reason and Scripture* : But so far as we are disregarded, while we have the concurrent Testimony of both, our Hearers must see to it ; and their Danger will then be proportionable to the Importance

<sup>d</sup> Acts xxvi. 25.<sup>e</sup> Isa. viii. 20.

tance of those Truths, which their Negligence, or their Prejudice, engage them either to reject, or to overlook.

THE *Plan*, on which I intend to proceed in the Course of these *Lectures*, is this:

I. I WILL endeavour to describe the *Character* of those, whom we may properly call Persons in an *Unregenerate State*.

II. I WILL describe the *Nature* of that *Change*, which may properly be called *Regeneration*, or *Conversion*.

III. I WILL shew at large the absolute *Necessity* of it, and the consequent *Misery* of those that are *Strangers* to it.

IV. I SHALL endeavour to prove the *Reality* and *Necessity* of the *Divine Influences* on the Mind, in the Production of such a *Change*.

V. I SHALL describe some of those various *Methods*, by which GOD is pleased to *operate* in the Production of this holy and important Work.

VI. I SHALL propose some *Advices* to those who are already awakened, as to the *Method*

SER. I. *of these Discourses.* 7

Method in which they are to seek Renewing and Converting Grace. After which,

III. I SHALL conclude these Discourses with an *Address* to those who have experienced this *happy Change*, as to the Manner in which they ought to be affected with such a Series of Sermons as this, and the Improvement they should make of what they are to hear, and what they have felt agreeable to it.

I SHOULD be peculiarly inexcusable, if I entred upon such a Subject, without earnest and importunate Prayers to the Fountain of Light, Grace, and Holiness, that while you hear of this important Doctrine, you may have that Experimental Knowledge of it, without which such Discourses will indeed seem obscure and enthusiastical, according to the Degree in which they are rational and spiritual. I shall only add, that these *Lectures* will take their Rise from a Variety of *Texts*, which I shall not, according to my usual Method, largely open and dilate upon, but only touch on them as so many *Motto's* to the respective *Sermons* to which they are prefixed.

As I intend not *Philosophical Essays*, but plain, practical, and popular *Addresses*, I shall begin,

FIRST, With describing the *Character* of those, whom we may properly call *Uninverted and Unregenerate Persons*.

IT is absolutely necessary that I should do this, that you may respectively know your own personal Concern in what is further to be laid before you in the Process of these *Lectures*.

Now you have the *general Character* of such, in the Words of my *Text*; and a very sad one it is: They are represented, as *dead in Trespasses and Sins*, utterly indisposed both for the Actions and Enjoyments of the Spiritual and Divine Life; as *walking according to the Course of this World*, a sad Intimation that it was the State of the Generality of Mankind; nay, according to the *Prince of the Power of the Air*, that impure and wicked Spirit, who works, or exerts his Energy, in the Children of Disobedience, that is, in those who reject and despise the Gospel; in which it is implied, (and a dreadful Implication it is,) that the Course and Conduct of those who *reject the Gospel*, is according to the Desire and Instigation of the *Prince of Darkness*: They are going on as the Devil himself would have them, and chuse that Path for themselves, which he chuses for them, as leading them to most certain and most aggravated Ruin.

AND

SER. I. *as described in the Text.* 9

AND who are these unhappy Persons? Surely there must be *some of them* among us: For who can flatter himself, that in so numerous an Assembly, *the Course of all* is different from *that of the World*; and that *all* have happily triumphed over the Artifices of that *accursed Spirit*, who is, by GOD's righteous Permission, become *its Prince*, while it continues in its apostate State? I shall however think it a very happy Point gained, if I could *convince* any of you, who are justly liable to that Conviction, that *you are the Men*; if I could, as it were, render visible to your Eyes, those subtil, yet strongly complicated *Chains*, in which *Satan* is binding you, and by which he is drawing you on to Eternal Ruin; that you might *recover yourselves out of the Snare of the Devil, who are his Captive by him at his Pleasure* <sup>f</sup>.

I AM *this Evening* to describe the Character of *Unregenerate Men*: But I cannot pretend to do it in all the Variety of Circumstances which may attend it. I shall therefore mention only some Particulars which are most important, and which most certainly demonstrate a Person to be of that wretched Number. There are a great Variety of Countenances in the Human Species; yet the principal Features in all are the same, tho'

<sup>f</sup> 2 Tim. ii. 26.



tho' their Proportion and Lineaments may differ: And I apprehend, the *Characters* which I am now to lay down, will most of them suit *every Unregenerate Person*; & they may appear in various Persons in different Degrees and different Instances. I shall chiefly lay down these Characters in *Negatives*, as I apprehend it is the safest Way; and only would observe, what you may easily imagine, that *I speak only of the Adult*; for I would cautiously avoid intangling this Discourse, with what relates purely to the Case of *Infants*, lest *Satan should get an advantage over us*, and turn that into an Occasion to amuse *Curiosity*, which I humbly hope, under the Influence of the *Spirit of God*, will be a Means of awakening *Conviction*, and of breaking that delusive *Peace*, in which like *the Strong Man armed* he keeps his Vassals, till the fatal Hour come which is to compleat their Ruin.

To wave the Formality of laboured Demonstrations in a Case which admits of such easy Evidence, I shall go upon this obvious Principle in the whole of my reasoning;

“ that to be *regenerate*, and to be *born of*

“ *GOD*, are in Scripture *Terms of the same*

“ *Import*; and consequently, that whatever

“ *Temper and Disposition* is in Scripture declared to be *inconsistent* with the *Character of a Child of GOD*, must necessarily

“ *rely*

SER. I. *a Temper suited to a Child of GOD.* 11

“ rily denominate a Man *an Unregenerate Person.*” And one would think *this Principle* could hardly be disputed, since all that allow of *Regeneration* at all, in a Christian sense, seem to understand by it *that Change*, whatever it is, by which a Person is made *a Child of GOD*, and by Consequence *an Heir of Heaven.*

NOW on *this Principle*, you may take the *Marks of an Unregenerate Person* in such Particulars as these ; and let those, whose Consciences own them, hear and tremble.

- 1. THE Soul “ that never seriously enquired into its Spiritual State,” is, beyond all doubt, an *Unregenerate Soul.*

THE *Apostle* earnestly presses it upon the *Christians* to whom he wrote, that they should diligently *examine themselves whether they were in the Faith* ; and he who has entirely neglected to do it, seems to express, not merely a Forgetfulness of Religion, but even a Contempt of it too. Nevertheless be it known unto you, Sirs, that an humble Return to GOD, and a cordial Dedication of Soul to his Service, is not so slight an Act of a Man’s Life, that it should pass without any Observation in doing it, or any serious Reflection on having done it. *Religion*

ligion is a deliberate Thing; it brings a Man seriously to *consider his Ways*, that he may *turn his Feet to GOD's Commandments<sup>b</sup>*; to *search and try them*, that he may *turn ag<sup>o</sup> in unto the Lord<sup>i</sup>*. A Good Man is so impr<sup>o</sup>ft with the Thoughts of GOD, and of Eternity, that perhaps he is rather ready to be over anxiously afraid and suspicious, in a Matter of fo great Importance; and therefore will review, on the one Hand the Plan of Salvation that GOD has laid down in his Word, and on the other, the Correspondency to it that he may discover in his own Soul. And if there are any of you that have never been thus employed, any that have never *separated your selves* a while from other Employments, *that you might seek and intermeddle with this Divine Wisdom<sup>k</sup>*, you are assuredly Strangers to it. If there are any of you, that have never studied GOD's Word, to learn his Will from thence; that have never attended to Sermons, that you might try your selves by them, and if possible, carry home something of the chief of what you hear, to assist your retired and more diligent Enquiries; you may now come to a very quick Conclusion, and before you leave this Place, yea, before I proceed to any further Particulars, you may set it down as the memorable Beginning of these *Lectures*,

<sup>b</sup> Psal. cxix. 59.<sup>i</sup> Lam. iii. 40.<sup>k</sup> Prov. xviii. 1.

SER. I. *as never enquir'd into their State.* 13  
*tures*, and of this Discourse, “ I am already proved to be an *Unregenerate Creature* ;  
 “ I am in the Gall of Bitterness, and in the  
 “ *Bond of Iniquity.*<sup>1</sup>” Nay, you may add,  
 that there are perhaps Thousands of those  
 that are yet *Unregenerate Sinners*, who have  
 not been so careless and so insensible as you.  
 For indeed, Sirs, a Man may begin an *Examination*,  
 and start back from the Prosecution of it,  
 before it is brought to any important Issue ;  
 or trying himself by *false Characters*,  
 he may come to a *Conclusion*, which will be  
 so much the more dangerous, as it has been  
 the more deliberate. For the sake of such  
 therefore, I add,

2. The Soul “ that is not deeply convinced of its Guilt before God, and  
 “ desirous to seek Deliverance from  
 “ it by the *Lord Jesus Christ*,” is still  
 in an *Unregenerate State*.

ALL the Promises of God's Paternal Favour do certainly imply the Promise of Forgiveness ; and you well know, that these are appropriated to such as *humble themselves* before God : And *that Humbling* which is merely *External*, and implies no deep Sense of *Inward Guilt*, can pass for very little with  
 that

<sup>1</sup> Acts viii. 23.

that GOD, who searches the Heart, and tries the Reins of the Children of Men<sup>m</sup>.

THE Scripture assures us, that *whosoever believes that Jesus is the Christ, is born of GOD<sup>n</sup>*; and nothing can be more certain from the whole Tenor of it, than that *he that believes not shall be damned<sup>o</sup>*; and surely a State of *Damnation* is not, and cannot be, a State of *Regeneration*. But what is *this Faith in Christ*? Is it no more than a bare notional Perswasion, that he is *the Son of GOD*? If this were all, *the Devils* themselves *believe<sup>p</sup>*; and many were the Instances, in which you know that they confessed it, and *trembled* before him. You cannot then be ignorant, that *the Faith*, to which the Promises of Salvation are made, is *a Faith, which receives the Lord Jesus Christ in all his Offices*; which trusts his *Atonement*, as well as admits his *Revelation*; and flies to him for *Righteousness and Life*. And how can that Man seek *Righteousness* from *Christ*, who is insensible of his own *Guilt*? or how can he depend upon him for *Life*, who is not aware that he is under a Sentence of *Death and Condemnation*? it

BUT imagine not you are secure, because you *acknowledge* your selves to be *Sinners*. If *that Acknowledgment* be slight and formal,

<sup>m</sup> Jer. xvii. 10.  
xvi. 16.

<sup>n</sup> I John v. 1.  
<sup>p</sup> Jam. ii. 19.

<sup>o</sup> Mark

SER. I. *as are not convinc'd of their Guilt.* 15  
 it shows you are Strangers to the Operation  
 of that Spirit, whose Office it is to *convince*  
*Men of Sin*<sup>r</sup>. If you have not been made  
 sensible of the Pollution of your Hearts, as  
 well as the Rebellion of your Lives; if you  
 have not *received* as it were a *Sentence of*  
*Death in your selves*, and submitted to that  
 Sentence as righteous, though ever so dread-  
 ful; if you have not been made to *loath and*  
*abhor your selves*, and to *repent in Dust and*  
*Asbes*<sup>r</sup>; if you have not *laid your Hand on*  
*your Mouth*<sup>r</sup>, and *your Mouth in the Dust*<sup>r</sup>,  
*crying out, Unclean, unclean*<sup>u</sup>; and in this  
 Sense at least, adopted that pathetick Com-  
 plaint, *O wretched Man that I am, who shall*  
*deliver me*<sup>w</sup>! it is a certain Sign, that *Sin*  
*still reigns in your mortal Bodies*<sup>x</sup>, and is un-  
 to this Day *bringing forth Fruit unto Death*<sup>r</sup>.

3. THE Soul “that is unconcerned a-  
 bout the Favour of GOD, and Com-  
 munion with him”, is still in an *Un-  
 regenerate State*.

COMMON Reason may tell you, that a  
 Soul destitute of the *Love of GOD*, can never  
 be the Object of his complacential Regards;  
 and that it is impossible you should *love him*,  
 while

John xvi. 8.      <sup>r</sup> Job xlii. 6.      <sup>r</sup> Mic. vii. 16.  
<sup>r</sup> Lam. iii. 29.      <sup>u</sup> Lev. xiii. 45.      <sup>w</sup> Rom. vii. 24.  
<sup>x</sup> Rom. vi. 12.      <sup>r</sup> Rom. vii. 5.

while you are *unconcerned* about *his Favour*, and habitually *indifferent* to converse with him. You believe, *there is a GOD*; you acknowledge, that he is the great *Benefactor* of the whole World; you know, *your Happiness* depends upon *his Favour*; you *wish* therefore, that you may *enjoy it*; that is, you *wish*, that some way or other you may be *happy*, rather than *miserable*. But let Conscience say, whether you have ever felt, that *in his Favour is Life*<sup>a</sup>? whether you have ever known, what it is to cry out with Intensity and Ardour of Soul, *Lord, lift up the Light of thy Countenance upon me*<sup>a</sup>! Alas, Sirs, had you been *Sons*, *GOD* would have *sent the Spirit of his Son into your Hearts*<sup>b</sup>; and if this be not the sincere, if it be not the habitual Language of your Soul; if you do not thus earnestly desire to live under the Manifestations of the Divine Love; and to be able to say, *Truly our Communion is with the Father, and with his Son Jesus Christ*<sup>c</sup>; you are *spiritually dead*, and under the fatal Influences of that *Carnal Mind*, which being *Enmity against GOD*<sup>d</sup>, engages Men to live contented *without GOD in the World*<sup>e</sup>, so long as *their Corn and their Wine increase*<sup>f</sup>. A Heart thus *alienated from GOD*,  
was

<sup>a</sup> Psal. xxx. 5.<sup>a</sup> Psal. iv. 6.<sup>b</sup> Gal. iv. 6.<sup>c</sup> 1 John i. 3.<sup>d</sup> Rom. viii. 7.<sup>e</sup> Eph. ii. 12.<sup>f</sup> Psal. iv. 7.

SER. I. *as are careless of GOD's Favour.* 17  
 was never savingly turned to him, and can have  
 no just Reason to imagine itself the Object  
 of his Paternal Favour.

- 4. THE Soul “that is destitute of a  
 “sincere Love to Mankind”, has  
 Reason to consider itself as in an  
 • *Unregenerate State.*

You may, perhaps, think it unnecessary  
 to mention this; but the *Apostle* was un-  
 doubtedly a much better Judge, and his  
 own Words suggest this Particular to me:  
*Beloved, let us love one another: for Love is*  
*of GOD; and every one that loveth, is born*  
*of GOD, and knoweth GOD: He that*  
*loveth not, knoweth not GOD, and conse-*  
*quently cannot be born of him; for GOD*  
*is Love<sup>s</sup>.* And our Lord strongly intimates  
 the same Thought, when he exhorts his  
 Disciples to the most universal and unlimited  
*Benevolence* by this Argument, *that ye may*  
*be the Children of your Father which is in*  
*Heaven<sup>h</sup>*; plainly implying, that otherwise  
 they could not really be *born of GOD*, or  
 claim him for their Father. *Regeneration*  
 is to form a Man for intimate Communion  
 with the general *Assembly and Church of the*  
*First-born<sup>i</sup>*, and to prepare him for the Re-  
 gion of compleat and everlasting Love; and

<sup>s</sup> 1. John iv. 7, 8.    <sup>h</sup> Matt. v. 45.    <sup>i</sup> Heb. xii. 23.



the First-Fruits of it are to appear, and to be manifested here. *It is a faithful Saying, that they who have believed in G O D, should be careful to maintain good Works<sup>k</sup>; and unfeigned Love is to be the Root of them: So that if you cannot stand this Trial, your Religious Hopes are all delusive and vain.*

LET me intreat you therefore, that you would now look into your Lives, and Hearts. Do any of the *malignant Passions* harbour there? Ask yourselves, “Is there any one  
“ of my Fellow-Creatures, whom I *wish*  
“ to see *miserable*; or would *make so*, if it  
“ were in my Power to do it by the secret  
“ Act of my Will, so that no Mortal on  
“ Earth should ever know me to be the  
“ Cause of the Calamity?” If it be so, and this be your settled Temper, *you hate your Brethren, and are Murtherers<sup>l</sup>*; and therefore *are the Children of the Devil, who was a Murtherer from the Beginning*: And we may thus say of you, in the very Words of our Lord, who never uttered a rash Censure, *You are of your Father the Devil*, for his Passions you cherish, and his Lusts you would do<sup>m</sup>.

BUT reflect farther, If you *wish others no Harm*, do you really *wish them well*? and that so really, and so sincerely, as to be ready to do them Good? For merely to say *unto them*,

<sup>k</sup> Tit. iii. 8.    <sup>l</sup> 1 John iii. 15.    <sup>m</sup> John viii. 44.

SER. I. *as have no Love to Mankind.* 19

*them, Depart in Peace; be ye warmed, and filled<sup>n</sup>.* when you have it in your Power to ~~help~~ them, is at once to *mock the Poor,* and to *despise him that made him*°. You that are conscious of a mean *selfish Temper*, and wrap your selves up, as it were, in your own separate Interest, or in those of your own Families, and can feel a Concern for no others; you that *devise* what you may imagine shrewd and prudent Things, but none that are *liberal* and compassionate; you whose *Eye* does not *affect your Heart*, when you *see the Distresses of your Brethren*, while you *have this World's Good*, how *-dwelleth the Love of GOD in you*? how can you imagine, you are the *Children of him*, whom you so little resemble?

• NAY, permit me to add once more upon this Head, that if all your *Compassion* is only moved by *Mens Temporal Calamities*, and works not in any Degree with respect to their *Spiritual and Eternal Interests*, you have Reason to fear, that 'tis no better than *an unsanctified Humanity*; and indeed, that you never have learnt the Worth of *your own Souls*, while you set so little Value on the *Souls of others*, even of those, to whom you profess and intend Friendship. And this concluding Hint is of Importance to ~~prevent~~ a dangerous Mistake, in which too

C 2

many

° Jam. ii. 16. ° Prov. xvii. 5. ° 1 John iii. 17.

many *good-natured Sinners* are ready to flatter themselves, and in which perhaps others are too ready to join in flattering them.

5. HE “ that does not know what it is,  
 “ to struggle with Indwelling Sin, and  
 “ heartily to resolve against indulging  
 “ it in any Kind or Degree,” is undoubtedly still in an *Unregenerate State*.

“ You will observe, I do not say, “ that  
 “ every one who knows what it is, to feel  
 “ a Struggle in his own Mind, when af-  
 “ faulted by Temptations to Sin, is a truly  
 “ Good Man :” The contrary is dreadfully  
 apparent. A Principle of *Natural Con-*  
*science* often makes very strong Remonstrances  
 against *Sin*, and sends out bitter Cries when  
 subjected to its Violence ; and this is so far  
 from denominating a Man a *real Christian*;  
 that it rather illustrates the *Power of Sin*,  
 and aggravates *its Guilt*. But when a Man’s  
 Inclinations run entirely *one Way*, and when  
 he gives a Swing to his *natural Passions* with-  
 out any Guard or Restraint ; when he is a  
 Stranger to any *inward Conflict* with him-  
 self, and any *Victory* over his own Lusts, and  
 his corrupted Will ; it is a certain Sign, - he  
 is yet under the Dominion of *Satan*, and  
 is even to be numbered among the *camions* of  
 his Slaves. For *they that are Christ’s, have*  
*crucified*

SER. I. *as do not strive against all Sin.* 21  
*crucified the Flesh, with the Affections and*  
*Lusts<sup>a</sup>; have learnt to deny themselves<sup>r</sup>, and*  
*to mortify their Members upon Earth<sup>t</sup>.*  
 It is also of great Importance to add,  
 that there must be “ a Resolution to op-  
 “ pose Sin in every Kind, and in every  
 “ Degree: ” For *he that is born of GOD*  
*sinneeth not<sup>t</sup>; nay, it is elsewhere<sup>r</sup> said, He*  
*cannot commit Sin<sup>u</sup>:* And though it is too  
 visibly true in Fact, and apparent from se-  
 veral other Passages in the very *Epistle*  
 whence these Words are taken, that this  
 Expression is to be interpreted with *some Li-*  
*mitation; yet the least* that it can be imagined  
 to signify *is this, that he does not wilfully*  
*allow himself in the Practice of any Sin.* He  
 has learnt to *hate every false Way, and to*  
*esteem all GOD's Precepts, concerning all*  
*Things, to be right<sup>w</sup>:* So that upon the  
 whole, *if he might have his Request, and GOD*  
*would grant him the Thing that he longs for<sup>x</sup>,*  
*it would be this, to sin no more, and to get rid*  
*of every Sentiment, Desire, and Affection,*  
*in any Degree contrary to the Purity of*  
*God's Nature and Law.* If therefore there  
 be any of you, that *spare One accursed Thing,*  
 though you should seem eager on destroy-  
 ing all the rest; if it be the secret Lan-  
 —————  
 C 3 guage

Gal. v. 24.      <sup>r</sup> Matt. xvi. 24.<sup>s</sup>      <sup>t</sup> Col. iii. 5.  
<sup>u</sup> 1 John v. 18.      <sup>v</sup> 1 John iii. 9.      <sup>w</sup> Psal. cxix.  
 128.      <sup>x</sup> Job vi. 8.

guage of your Soul, “ There is but *one Lust*,  
 “ that I will indulge ; there is but *one Temp-*  
 “ *tation*, that I will comply with ; ” I per-  
 ceive, *your Hearts are not right in the Sight*  
*of GOD*<sup>y</sup> ; for though you could, accord-  
 ing to your pretended Purpose, *keep all* the  
*rest of the Law*, and yet offend in this *one Point*  
 alone, - you would in effect be a *Transgressor*  
*of all*<sup>z</sup>. In short, *He that committeth Sin, is of*  
*the Devil*<sup>a</sup> ; but *he that is begotten of GOD,*  
*keepeth himself, and that wicked one toucheth*  
*him not*<sup>b</sup>.

6. HE “ that does not know what it is,  
 “ to overcome this World, and to  
 “ place his Happiness in another,” is  
 yet in an *Unregenerate State*.

THIS is another of those *certain Marks*  
 which GOD has given us of his own *Child-*  
*ren*. *Whatsoever is born of GOD*, (as it  
 very emphatically express'd in the Original,)  
*overcometh the World*<sup>c</sup>. It is not, you see,  
 the extraordinary Attainment of a few *more*  
*eminent Christians* ; but it is an essential  
 Branch of *every Good Man's Character* : For  
 he is *begotten again unto a lively Hope, by the*  
*Resurrection of Jesus Christ from the dead,*  
 even

<sup>y</sup> Acts viii. 21.

<sup>z</sup> Jam. ii. 10.

<sup>a</sup> I John iii. 8.

<sup>b</sup> I John v. 18.

<sup>c</sup> I John v. 4. *ὅτι τὸ γεγεννημένον*

even to the Hope of *an Inheritance incorruptible, and undefiled, and that fadeth not away*<sup>d</sup>.

~~You~~ have Reason therefore to judge very uncomfortably concerning your State, if you are Strangers to this *lively Hope*; which is a very different Thing from that *Hope to be saved*, of which some People talk in so indolent, not to say, in so profane a Manner, as to shew, that it is *the Hope of the Hypocrite*, which *will perish, when GOD takes away his Soul*<sup>e</sup>. If you are conscious to yourselves, that you *mind Earthly Things*, your *End* will be *Destruction*<sup>f</sup>; for having your *Heart on Earth*, it is plain your *only Treasure is here*<sup>g</sup>: And if you govern your selves by Worldly Maxims alone, and your great Care be to obtain those Riches and Honours, which the Children of the World pursue; if the Importance of *Eternity* has never appear'd in such a Light, as to make you judge every thing trifling that can come in Competition with it; nay, whatever your Views of *Eternity* have been, if you are not practically carrying on a Scheme for it; and if you cannot, and do not, deny your Worldly Interest, when it cannot be secured without hazarding your *Eternal Hopes*; 'tis plain, you are *Friends of the World*, in such a Sense as none can

C 4 .

be,

<sup>d</sup> 1 Pet. i. 3. 4.    <sup>e</sup> Job viii. 13. xxvii. 8.    <sup>f</sup> Phil. iii. 19.    <sup>g</sup> Matt. vi. 21.

24      *Such are Unregenerate*      SER. I.  
 be, but he must be *an Enemy of GOD<sup>h</sup>*.  
 If indeed you *were dead* to the World, and  
*your Life hid with Christ in GOD*, you would  
*set your Affections on Things above*, ~~and~~ *choose*  
*Things which are there, where Christ sitteth*  
*on the Right Hand of GOD<sup>i</sup>*: But the Want  
 of this Temper shews, that you are *carnal-*  
*ly minded*, which it is *Death* to be<sup>k</sup>; and  
 that the redeeming *Love of Christ* has never  
 exerted its Influence upon your Souls, nor  
*his Cross* had any due Efficacy upon you;  
 for if it had been so, *the World* would have  
 been *crucified to you, and you to the World<sup>l</sup>*.

7. THE Soul “that does not long for  
 “ greater Improvements in the Divine  
 “ Life,” is still a Stranger to the *First*  
*Principles* of it.

You know, that we are *called, as Christi-*  
*ans*, with *an high and holy Calling<sup>m</sup>*; and  
*as he* that is the Author of this *Calling*, is  
*holy, so are we* to be *holy in all manner of*  
*Conversation<sup>n</sup>*, and to be *perfect*, even as our  
*Father which is in Heaven is perfect<sup>o</sup>*. Here  
 will therefore be Room for *Improvement*,  
 not only during our Continuance in the  
 present Life, but through all the Ages of a  
 glorious

<sup>h</sup> Jam. iv. 4.      <sup>i</sup> Col. iii. 1, 2, 3.      <sup>k</sup> Rom. viii.  
 6.      <sup>l</sup> Gal. vi. 14.      <sup>m</sup> Phil. iii. 14.      2 Tim. i. 9.  
<sup>n</sup> 1 Pet. i. 15.      <sup>o</sup> Matt. xv. 48.

SER. I, *as do not long for Improvement.* 25

glorious Eternity ; and it is the ardent Desire of every Good Man, that in this Sense ~~above~~ all others, *his Path may be like the shining Light, that shineth more and more, until the perfect Day*<sup>p</sup>. And *this* is the one Thing that he does, or that in which all his Labours centre ; being conscious to himself how far he is from *having already attained, or being already perfect, forgetting the Things that are behind, he reaches forth unto those Things that are before, and presses toward the Mark, for the Prize of the high Calling of GOD in Christ Jesus*<sup>q</sup>. In this View he seriously considers the Circumstances of Life in which Providence has placed him ; that he may observe the Advantages, which these Circumstances give him for Religious Improvements ; and it is delightful to him to discover such Advantages.

Now if there be any of you, who know nothing of this Temper, you are certainly in an *Unregenerate State* : For none can be *born of GOD*, that do not *love him* ; and none can truly *love him*, that does not earnestly desire, more and more to *resemble him*. So that if your Hearts can indulge such a Thought as this, “ I wish I knew how much Religion would be just sufficient to save me, and I would go so far, and stop there ; ” your Conscience must tell you, that



that you secretly *hate Religion*, and are unwillingly drag'd toward the Form of it, by an unnatural and external Violence, the ~~Force~~ of Misery and Ruin in neglecting it; and that you are not acted by the free and liberal Principle of a Nature savingly renewed.

8. ~~The~~ Soul “ that does not know what-  
 “ it is, to live by Faith in *Christ*, and  
 “ in Dependance on his *Spirit*,” is still  
 in an *Unregenerate State*.

WE are all the Children of GOD, by Faith in *Christ Jesus* †, if indeed we are so at all; and he that is joined to the Lord, in this Sense, is one Spirit with him †. But if any Man have not the Spirit of *Christ*, he is none of his †; for as GOD has predestinated us to the Adoption of Children, by *Jesus Christ*, to himself<sup>u</sup>, so of his Fulness 'tis that all Believers do receive, even Grace for Grace<sup>w</sup>, or an Abundance and Variety of Grace, by Virtue of their Union with him, who is the Head; from whom the whole Body, being fitly joined together, and strengthened by what every Joint supplies, by an Energy proportionable to every Part, increases to the edifying of itself in Love<sup>x</sup>. These Things, as you see, are not only hinted in Scripture, but are copiously insisted<sup>c</sup>

† Gal. iii. 26.    † 1 Cor. vi. 17.    † Rom. viii. 9.  
<sup>a</sup> Ephes. i. 5.    <sup>w</sup> John i. 16.    •    <sup>z</sup> Ephes. iv. 15, 16.

SER. I. *as regard not Christ and the Spirit.* 27

insisted upon, as very material Points: And tho' I readily acknowledge, Good Men may apprehend, and consider them very differently, and may express those Apprehensions in different Phrases; yet as Experience makes it plain; that those Souls generally flourish most, who have the most distinct Conceptions of them, and the most habitual Regard to them; so I think it is plain from these Scriptures, that there can be no true Religion at all, where there is a total Insensibility of them. If therefore there are any of you, that apprehend it is *Enthusiasm* to talk of the *Assistances of the Spirit*; nay, I will add, if there are any of you, that do not earnestly desire *these Assistances*, and do not seek them daily from the Hand of *Christ*, as the great *Covenant-Head* of his People; you are, I fear, Strangers to some of the *First Principles of the Oracles of GOD*, and are *sensual, not having the Spirit*. And tho' you may now and then form a hasty, and perhaps a warm Resolution in Religion, you will quickly, with *the proud Youths*, that are conceited of their own Sufficiency, *faint and be weary*, and with *the Young Men* you will *utterly fail*; while *they only that wait upon the LORD, shall renew their Strength, shall mount up as on Eagles Wings*, and pressing on with an unwearied Pace, according to the  
different

28 *The Spirit must be thirsted after.* SER. I.

different Degrees of Vigour which the different Parts of their Course may require, *shall run and not be weary, and shall walk and not faint*<sup>a</sup>. In short, if you ~~are~~ not *thirst after the Water of Life*, that is, (as the Evangelist himself explains it,) *the Spirit*, which ~~they~~ *that believe on Christ shall receive* <sup>b</sup> however bountiful he is, he makes ~~no~~ Promise to impart it to you; and if you never receive it, all your other Sources of Comfort will soon be dried up, and the miserable Condition of the Creature, that asked in vain for one Drop of *Water* to cool his tormented Tongue<sup>c</sup>, will certainly be yours.

HERE I apprehend Multitudes will miscarry, who have *made a fair Shew* in the Eyes of Men; and if you are condemned by *this Mark*, I am sure you will not be acquitted by any of the *preceding*. For all the Branches of an holy Temper have such a Connection with *this*, and such a Dependance upon it, that a Man who is destitute of *this*, can have only the Semblance of the rest.

AND thus, Sirs, I have with all Plainness and Faithfulness, as in the Sight of God, and sensible of my Account to him, laid

<sup>a</sup> Isa. xl. 30, 31.  
xvi. 24.

<sup>b</sup> John vii. 39. <sup>c</sup> Luke

SER. I. *Baptism is not Regeneration.* 29  
 laid before you a Variety of Hints, by which  
 I think you may safely and truly judge, whe-  
 ther you be, or be not, in an *Unregenerate*  
*State*. And I shall now beg Leave to con-  
 clude my Discourse with one plain *Inference*  
 from the Whole, *viz.*

- THAT *Baptism* is not *Regeneration*, in  
 the Scriptural, and most important Sense of  
 the Word.

To prove this as a *Corollary* from the pre-  
 ceding Discourse, I shall only assume this  
 most reasonable Concession, with which  
 you may remember I at first set out ;  
 “ that *Regeneration*, and *being born of GOD*,  
 signify the same Thing.” Now I have  
 shewn you from a Variety of *Scriptures* un-  
 der the former Heads, that *every one* whom  
 the Sacred Oracles represent as *born of GOD*,  
*receiveth Christ, overcometh the World*, and  
*sinneth not*. But it is too plain, that *these*  
*Characters* do not agree to *every one* that is  
*baptized* ; and consequently it evidently fol-  
 lows, that *every one* who is *baptized* is not  
 of Course *born of GOD*, or *Regenerate* ;  
 and therefore, that *Baptism* is not *Scripture-*  
*Regeneration*.

I THINK no *Mathematical Demonstration*  
 plainer, and more certain than *this Conclu-*  
*sion* ; and therefore, whatever great and an-

cient Names may be urged on the other Side of the Question, I shall rest the Matter here, without leading you into the *Precipices* of a Controversy so easily decided. I would only farther observe, that they who most vigorously contend for the other *Manner of speaking*, (for after all it is but a Dispute about a *Word*;) acknowledge expressly, that a Man may be *saved without* what they call *Regeneration*, and that he may *perish with it*. And tho' Persons are taught to speak of their State, in Consequence of *Baptism*, in very high, and I fear, dangerous Terms; yet when wise and good Men come to explain those Terms, it evidently appears, that many of whom they are used, are so in a *State of Salvation* as to be daily obnoxious to *Damnation*; so *the Children of GOD*, as also to be *the Children of the Devil*; and so *Inheritors of the Kingdom of Heaven*, as to be *Children of Wrath*, and on the Brink of *Hell*.

WHERE Persons of real Piety apprehend themselves under a *Necessity* of using *such Phrases* with Respect to all that are *baptized*, we cannot blame them for endeavouring to bring down their Signification, as low as possible: But they will, I hope, excuse those who chuse to speak, in what they apprehend to be a more Scriptural, Rational, and Edifying Language.

IT

SER. I. *The Danger of the Unregenerate.* 31

IT was Matter of Conscience with me, to state the Matter, as you have heard. I do therefore earnestly intreat you, my dearly Beloved, in the Name of our *Lord Jesus Christ*, and for the Sake of your own immortal Souls, that you *deceive not your selves with vain Words*; but that where your Eternal Salvation is so plainly concerned, you bring the Cause, the important Cause, to an immediate Trial: And if you are convinced, as I suppose many of you quickly may be, that you are at present *dead in Trespasses and Sins*, then let me beseech you, to reflect on what the most transient Survey of the Scripture may teach you, as to the *Danger* of such a Case. For tho' it will be my Business, in the Process of these Discourses, more largely to represent it, when I come to speak of *the Necessity of the New Birth*, God only knows, whether your Lives may be continued, till we advance so far in the Subject: And where a Case of this Kind is in question, the Delay of a Week, or even of a Day, may be inevitable and eternal Ruin.



## S E R M O N . II.

Of the NATURE OF REGENERATION, and particularly of the CHANGE it produces in Mens Apprehensions.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature : Old Things are passed away, behold, all Things are become New.*

THE Knowledge of our true State in Religion, is at once a Matter of so great Importance, and so great Difficulty, that in Order to obtain it, it is necessary we should have *Line upon Line*, and *Precept upon Precept*. The plain Discourse which you heard last *Lord's-Day*, was intended to lead you into it; and I question not, but I then said enough to convince many, that they

SER. 2. *The Importance of the Subject.* 33

they were in an *Unregenerate* Condition. Nevertheless as there are various Approaches towards *Regeneration* and *Conversion*, which on the whole fall short of it; I think it very expedient now to give you, what I may properly enough call *the Counter-part* of this View; which I shall, by Divine Assistance, attempt from the Words I have now been reading.

THE *Apostle* who wrote them, was transported to such a Zeal for *Christ*, and for the Souls of Men, that some thought him *beside himself*<sup>a</sup>; and no doubt many would represent him, as the greatest Enthusiast upon the Face of the Earth. But as it was a very small Thing to him to be judged of Man's Judgment<sup>b</sup>, he calmly vindicates himself, by declaring that there was a Cause for all this Warmth, as the Honour of God and the Redeemer, and the Eternal Salvation of Men, were so intimately concerned in the Affair: *The Love of Christ*, says he, *constrains us*<sup>c</sup>, or (as the Word \* properly signifies,) *it bears us away with it*, like a mighty Torrent, which we are not able to resist; *because we thus judge, that if one died for all, then were all dead*, under the Sentence of God's righteous Law, or they would not have needed such an Attone-

<sup>a</sup> Ver. 13.

<sup>b</sup> 1 Cor. iv. 3.

<sup>c</sup> 2 Cor. v. 14.

<sup>\*</sup> ΣΥΝΕΧΕΙ.



ment as the Blood of his Son ; *and we farther judge, that he died for all, that they who now live, only in Consequence of his dying Love, should not henceforth live unto themselves, but unto him that died for them*<sup>d</sup>. We therefore live to this *Jesus* ; we consecrate our Lives and Labours to this Purpose ; and in Consequence of it, *we henceforth know no Man after the Flesh*, that is, we do not regard our Temporal Interests, nor consider how we may most effectually obtain the Favour and Friendship of those who may be useful to us in Life ; yea, *though we have known Christ after the Flesh*, or have expected a *Temporal Messiah*, who should make our Nation triumphant over the Gentiles, and enrich it with the Spoils of other Nations, yet now henceforth we know him no more, under such a Character<sup>e</sup>. And in this Respect the same Temper will prevail in the Heart of every real *Christian* ; and therefore, i. e. in Consequence of what was said before of the Redeemer's Love, *if any Man be in Christ*, if he be really one of his faithful Servants, united to him by a lively Faith, and in Consequence of that Union interested in his Salvation, *he is a New Creature* ; his Views and Sentiments, his Affections and Pursuits, are so entirely changed, that it seems, as it were, to be *come into a New World*,

<sup>d</sup> 2 Cor. v. 15.<sup>e</sup> Ver. 16.

*World*, and to be transformed quite into another Person from what he formerly was : *Old Things are passed away*, and (*behold the astonishing Transformation,*) *all Things are become New.* This is the Thought, that I am now to illustrate ; and you cannot but see, how proper a Foundation it will be for our Discourse on the *Second Generation* I proposed, which is,

SECONDLY, Particularly to describe the *Nature* of that great *Change*, which passes on every Soul, that is truly *Regenerate*, in the Scriptural, and most important Sense of the Word †.

AND here it may hardly seem necessary to tell you, that I do not mean to assert, that the Substance of the Soul, and its Natural Faculties, are in a strict and proper Sense *changed* : A Man might as reasonably assert from such a Scripture, that the former Body was annihilated, and a New one

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pro-

† Some chuse to call the *Change* here described, *Renovation*, rather than *Regeneration*. I have given my Reasons before, (*pag. 16, 29.*) why I use the Words *promiscuously* : But I shall endeavour through the whole of these Discourses, so to state the *Nature* of this *Change*, as to have no Controversy with Good Men of any Persuasion about any Thing but the *Name* of it ; concerning which, I hope they will not contend with me, as I am sure I will not quarrel with them.

produced ; and common Sense and Decency will not allow us to imagine, that the *Apostle* meant any Thing of this Nature, by the General Terms he uses here. But the plain Meaning is, that when a Man becomes a real *Christian*, the whole Temper and Character of his Mind is so *changed*, as to become *different* from that of the Generality of Mankind, and *different* from what it formerly was, while in an unenlighten'd and unrenewed State. It is not merely a little circumstantial Alteration ; it is not assuming a New Name, professing New Speculative Opinions, or practising some New Rites and Forms : But it is becoming, (as we frequently say in our usual Forms of Speech,) *a different Creature, or a New Man.*—And thus the Sacred Writers express themselves in many other Passages, which very happily serve to illustrate this. They, in particular, represent *GOD* as promising, with relation to this Work, *‘ A New Heart will I give them, and a New Spirit will I put within them ; and I will take away the Heart of Stone,* the stubborn, obstinate, impenetrable Disposition they once had, *and will give them an Heart of Flesh,* a tender, compliant Temper, which shall incline them to submit to my Will with Humility, and to obey it with Delight. And thus, when the *Apostle* had

<sup>f</sup> Ezek. xxxvi. 26.

had exhorted the *Ephesians*<sup>s</sup>, to *put off, with respect to their former Conversation, the Old Man, which is corrupt according to its deceitful Lusts*; he adds, *And be renewed in the Spirit of your Mind, and put on the New Man, which after GOD, or in Conformity to his Image, is created in Righteousness and true Holiness*: Which is further illustrated by his important Exhortation to the *Romans*<sup>h</sup>, *Be not conformed to this World; but be ye transformed by the renewing of your Mind*. And on the same Principles, what in one Place he calls *the New Creature*<sup>i</sup>, in another parallel Place he expresses, by *Faith that works by Love*<sup>k</sup>, and by *keeping the Commandments of GOD*<sup>l</sup>; for all these, as equivalent Characters, he opposes to *Circumcision and Uncircumcision*, or to the mere *Externals* of a Religious Profession; declaring the utter Insufficiency of the latter, and the absolute Necessity of the former.

THE general Nature of this Change may then be understood, by an attentive Consideration of such *Scriptures* as those mentioned above; which indeed contain what is most essential on this Subject. But for the more compleat Illustration of the Matter, I shall particularly shew you, that where there is Reason to speak of a Man, as one

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of

<sup>s</sup> Ephes. iv. 22,—24.    <sup>h</sup> Rom. xii. 2.    <sup>i</sup> Gal. vi. 15.    <sup>k</sup> Gal. v. 6.    <sup>l</sup> 1 Cor. vii. 19.

of those who are *in Christ Jesus*, or who are truly *Regenerate*, there will be “*New Apprehensions, New Affections, New Resolutions, New Labours, New Enjoyments,*” and *perhaps these are* few important Branches of the *Christian Character*, which may not be introduced, as illustrating one or other of these Remarks.

THE former of them is indeed the Foundation of the rest ; because as Religion is *a reasonable Service*, all the *Change* which is made in the *Affections* and *Resolutions*, in the *Pursuits, Enjoyments, and Hopes* of a Good Man, arises from that *different View*, in which he is now taught to look on those Objects, the Nature of which is to direct his Choice, to determine his Conduct, and regulate his Passions : It will therefore be the Business of this Evening’s Discourse to shew you,

I. THAT, wherever there is a real Principle of *Regeneration*, there will be *New APPREHENSIONS* of Things.

WHEN GOD created the Natural World, *he said, in the very beginning of his Work, Let there be Light, and there was Light<sup>m</sup> : And thus he deals in this New Creation, which raises the Soul from a Chaos, to such a beauti-*

SER. 2. . *has New Apprehensions.* 39

beautiful, well-ordered, and well-furnished Frame. *G O D*, says the Apostle, *who commanded the Light to shine out of Darkness, has shined into our Hearts, to give the Light of the Knowledge of the Glory of G O D, in the Face of Jesus Christ*<sup>a</sup>; whereas before, the Understanding was darkened, being alienated from the Life of *G O D*, through the Ignorance that was in them, because of the Blindness or Perverseness of their Hearts<sup>o</sup>.

Now *this Illumination*, of which I am speaking, does not so much refer to a *Speculative*, as to a *Practical* and Heart-impressing Knowledge. It is true, that when a Man once comes to be in good Earnest in Religion, he generally arrives at a clearer and  *fuller Knowledge* even of the *Doctrines* of Christianity, than he had before: For he then sets himself to enquire with greater Diligence, and to seek Light of the great *Father of Lights* with greater Earnestness; he gets clear of many Evil Affections, that put a corrupt Bias upon his Judgment; and he comes within the Reach of those Promises, *Then shall we know, if we follow on to know the Lord*<sup>p</sup>; and *if any Man will do his Will, he shall know of the Doctrine, whether it be of G O D*<sup>q</sup>. Yet I think, I may very properly say, that at various Times, when our Judg-

D 4 . . . . . ment

<sup>a</sup> 2 Cor. iv. 6.  
<sup>q</sup> John vii. 17.

<sup>o</sup> Ephes. iv. 18.

<sup>p</sup> Hos. vi. 3.

ment of any Object is, the same, our *Apprehensions* of it are very different. • It is one Thing, for instance, to believe that God is the Omnipotent, All-wise, and All-gracious Governour of the World; and another, and very different Thing, to have the Heart powerfully impressed with an *Apprehension* of his Ability and Readiness to help us. I will therefore a little more particularly illustrate those Respects, in which the *Apprehensions* of such as are really *Regenerate*, differ from those which they formerly had: And I hope you will do yourselves the Justice to reflect, as we go along, how far you have ever felt *these Apprehensions* which you hear me describe; and I have a pleasing Persuasion, that many of you have felt them, in a much livelier Manner than they can be described. I would observe then to you, that a *Regenerate Soul has New Apprehensions* “ of GOD, “ —of *itself*,— of *Christ*,— of *Eternity*,— “ and of *the Way and Method* that GOD “ has marked out for its being *happy* “ there.”

1. A *Regenerate Soul has New Apprehensions* “ of the blessed GOD.”

THERE are very few, who pretend so much as to *doubt* of the *Being* of a GOD: and fewer yet, that will venture to *deny* it: And

And even among those, who have denied it, and disputed against it, some, by their own Confession, have felt their Hearts give them the Lie, and upbraid them for using the Powers of Reason and Speech, against the Giver, and Preserver of both. I persuade myself at least, there are none that hear me this Day, who would not look upon a professed *Atheist* as a Monster, unworthy to be a Member of Human Society, and little to be trusted in any of its Relations. Yet after all, while the *Being* of the blessed God is warmly asserted, his *Nature* is so little understood and considered, that there are Thousands who may still properly be said, to be *without GOD in the World*<sup>r</sup>, or in Practice and Temper, tho' not in Notion, to be *Atheists* in it. Wicked Men therefore in general are described, as those that *know not GOD*<sup>r</sup>: But where God has determined to glorify his Mercy in the Salvation of a Sinner, he *shines into the Heart* for this blessed Purpose, *to give the Light of the Knowledge of the Glory of GOD*<sup>r</sup>. And thus the Glories of the Divine Being are known to the *Regenerate Soul* in such a Manner, as they are not to the most acute Metaphysician, or the sublimest Philosopher, who is himself a Stranger to the Spiritual Life.

THE

<sup>r</sup> Ephes. ii. 12.  
iv. 6.

<sup>r</sup> 2 Thess. i. 8.

<sup>r</sup> 2 Cor.



THE Person of whom we now speak, has *New Apprehensions*, “ of the *Spirituality* and *Omnipresence* of GOD, — of his *Majesty* and *Purity*, — of his *Power* and *Patience*, — of his *Goodness*, — and his *intimate Access* to Men’s Spirits, with the Reality and Importance of his *Operations* upon them.” — Permit me a little to represent the *Views* of each, both to direct your Enquiries, and also to impress your Minds; and my own, with Truths in which we have a’l so intimate a Concern.

THE Divine *Spirituality* and *Omnipresence* is apprehended by the Good Man in a peculiar Manner. That there is some *Immaterial Substance*, and that *Matter* is moved by his Active Power continually impress’d upon it, according to stated Laws, is indeed so plain a Dictate of Reason, that I question not, but the Thought influences the Minds of some, who have not so much Acquaintance with Language, as to be able properly to express it: But alas, it easily passes thro’, as if no way important. It is quite a different Thing, to *feel*, as it were, the Presence of an infinitely Intelligent, and All-observing Deity, actually surrounding us in all Times and Places; — to say from the Heart, *Oh Lord, thou hast searched me, and known me*, so that *thou understandest my Thoughts*

SER. 2. *of the 'Divine Omnipresence.* 43

*Thoughts afar off: Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? Thou hast beset me behind and before, and laid thine Hand upon me* " ;—to feel, ~~as it were,~~ *'the Hand of GOD,* which indeed we may feel, if we duly attend to it, in all the Impressions made on our Bodily Senses, and on the Powers of our Mind ; — to feel our selves even now supported by it, and to argue from the constant Support of *of his Hand,* the never failing Notice of his *Eye.* " He reads my present Thoughts ; he " knows, even now, all the Secrets of my " Soul, and has always known them ; has " always observed my Conduct in every the " minutest Particular, and recorded, in permanent Characters, the whole History of " my Life, and of my Heart ; of this depraved sinful Life, of this vain, this " treacherous, this rebellious Heart."

WITH this Conception of the Divine Observance are closely and intimately connected *New Apprehensions* of the *Purity of GOD,* and of his infinite *Majesty* ; Views, which mutually assist, and illustrate each other. The Irreverence with which the Generality of Men behave in the Presence of *GOD,* and the Easiness with which they admit the slightest Temptation to sin against

gainst him, plainly shew what low Notions they have of him: But GOD does, as it were, appear to the Eye of a Renewed Mind, array'd in his Robes of ~~Light~~ and Majesty; so that he is ready to cry ~~out~~,

*" I have heard of thee by the hearing of the  
 " Ear, but now mine Eye seeth thee "*: I see  
*" the Eternal, Self-existent, Self-sufficient  
 " GOD, who sits upon the Circle of the  
 " Earth, and the Inhabitants thereof are as  
 " Grasshoppers; who spreadeth out the Hea-  
 " vens as a Tent to dwell in, and looks  
 " down on the Nations as the Drop of a  
 " Bucket, and counts them as the small Dust  
 " of the Balance ": Who would not fear be-  
 " fore him? who would not tremble at his  
 " Presence? who would not revere that  
 " GOD, who is purer Eyes than to behold  
 " Evil, and cannot look upon Iniquity "; who  
 " cannot be tempted with Evil ", but must  
 " see it, and hate it, even in all its Forms."*

AND such too are the *Views* its has of his *Almighty Power*, that the enlightned Mind will further add, " A GOD of *Almighty Power*, who could speak a whole World into Ruin; (undoubtedly he could, for he spoke it into Existence;) who by one  
 " single

<sup>w</sup> Job xlii. 5.    <sup>x</sup> Isa. xl. 15, 22.    <sup>y</sup> Jer. v. 22.  
<sup>z</sup> Hab. i. 13.    <sup>a</sup> Jam. i. 13.

SER. 2. *Purity, Power, and Patience.* 45

“single Thought, by one silent Volition,  
 “could easily abase the proudest Creature  
 “in the Universe; must have it in his  
 “Power to *bring me* in a Moment to the  
 “*Dust of Death*, and to the Flames of *Hell*;  
 “to lay me as low in Misery, and to hold  
 “me as long in it, as he should please:  
 “*This*, O my Soul, *this* is the *G O D*, a-  
 “gainst whom such feeble Worms as we  
 “are daily offending, and whom we madly  
 “presume to make our Enemy.”

THIS gives the *Regenerate* Man a further  
*Sense* of the *Patience of G O D*, than ever  
 he had before. Others may look round  
 upon the World, and wonder there is so  
 much *penal Evil* in it; but the Renewed  
 Soul wonders, there is not a thousand times  
 more. When he sees, how *the World lieth*  
*in Wickedness*<sup>b</sup>; when he observes, how poor  
 impotent Mortals are, many of them per-  
 haps, in Words blaspheming the God of  
 Heaven; many more of them, most pre-  
 sumptuously violating all the plainest, and  
 most important Precepts of his Law; and  
 most of the rest, living in a perpetual For-  
 getfulness of him, as if he were not at all,  
 or were not so considerable as to be any way  
 worth their Notice; such an one cannot but  
 wonder, that the Almighty Majesty of Hea-  
 ven

<sup>b</sup> 1 John v. 19.

46 *New Apprehensions of his Goodness*, SER. 2.  
ven does not in a Moment make himself known by the *Thunder of his Power*, and confound all their Madness and Folly, by crushing the World with its Inhabitants into Ruin. He often sees the *rising Sun*, and the *descending Rain*, with Astonishment that it should be sent down on such a World as ours.

HE has also more affecting *Views* than ever of the *Divine Goodness*. Most Men speculatively believe it ; and they take occasion, even from that Belief, to affront it : But a Good Man views it at once as a delightful, and a venerable Thing : He *fears the Lord, and his Goodness*<sup>c</sup> ; and while it encourages him, guilty as he is, to repose himself upon it as his Hope, it awakens a generous Kind of Confusion at the Thought of ever having offended him, and fills his very Soul with Indignation at the Thought of repeating such Offences.

AND once more, The *Regenerate* Man has quite different *Notions* than before, of the *intimate Access which GOD has to the Spirit of Men*, and his important *Power of operating upon them*. The greatest Part of Men indeed consider not, as they ought, how the whole *Material World* perpetually depends upon

<sup>c</sup> Hof. iii. 5.

SER. 2. *and Access to the Spirits of Men.* '47  
 upon a *Divine Agency*, and is no other than  
 one grand *Machine*, on which the great Ar-  
 tificer continually acts, to make it an Instru-  
 ment of Mercy to his Sensitive and Intelli-  
 gent Creatures. But there are yet fewer,  
 who seriously consider, how entirely *the*  
*Hearts of Men are in the Hand of the Lord*,  
 and how much depends on his Influences  
 upon them. Nevertheless Experience teaches  
 the Renewed Soul, that *he is the GOD of*  
*the Spirits of all Flesh*<sup>d</sup>, and that he not  
 only views, but manages them as he  
 pleases. "Lord," does he say, "this Spirit  
 " of mine is shaded with thick Darkness, but  
 " thou canst illumine it; it is diseased, but  
 " thou canst cure it; it is *unstable as Water*<sup>e</sup>,  
 " and lighter than a Feather, yet thou canst  
 " fix and establish it; and whatever thou  
 " wouldest have me to be, and to do, for  
 " thy Glory, and mine own Happiness, thou  
 " canst *work in me to both to will and to per-*  
 " *form it*<sup>f</sup>: So that all I need, to the Rec-  
 " titude and Felicity of my Nature, is  
 " only this, that I may have more of thine  
 " inward, vital, operative Presence." It is  
 not easy to conceive, what Efficacy this  
 Thought has, for the Transformation of  
 the Soul. But again,

2. NEW

<sup>d</sup> Numb. xxvii. 16. <sup>e</sup> Gen. xlix. 4. <sup>f</sup> Phil. ii.  
 13.

2. NEW *Apprehensions* are connected with these Sentiments in the *Regenerate Soul*, “ concerning *itself*, and its own State.”

’Tis surprizing to think, how many run through successive Years in Life, without ever turning the Eye of the Mind *inward*, that the Soul may *survey itself*. I speak not of a *Philosophical Survey* of the Faculties of the Mind ; which, tho’ indeed in its Place it be useful and entertaining, is no more necessary in its Refinements to a well order’d State, than Skill in *Anatomy* is to a healthful Constitution : But I speak of *those Views of the Mind*, which are in the Reach of all, how low soever their Genius, or their Education may have been.

As all true Happiness is an Internal Thing, where-ever God intends to produce it in the Heart of a revolted corrupted Creature, (and such alas, we all naturally are,) he leads it into a *View of itself* ; and shews it, (if I may be allowed the Expression,) a Mixture of *Grandeur*, and *Misery*, that lies within ; which yet the greatest Part of Mankind live and die without ever observing. “ I am here,” does the awaken’d Creature say, “ an *Intelligent Being* ; far superiour to “ this well-wrought Frame of Flesh and “ Blood,

“ Blood, which GOD has given me for a  
 “ little while to command, and which I  
 “ must quickly drop in the Dust: I am  
 “ made capable of determining my own  
 “ Choice, of directing my own Actions, of  
 “ judging concerning the Importance of  
 “ Ends, and the Propriety of Means in Sub-  
 “ servieney to them: And while I see a  
 “ vast Variety of Creatures in different  
 “ Forms beneath me, I see no Rank of  
 “ Creatures above me, nothing nobler than  
 “ *Man*, here on Earth where I dwell. Yet  
 “ I see *Man*, in the midst of his Glory, a  
 “ *feeble dependent mortal Creature*, who can-  
 “ not possibly be his own End, nor can of  
 “ himself alone, by any Means command or  
 “ insure his own Happiness.—Every thing  
 “ tells me, that he is *the Creature of GOD*;  
 “ and that it his greatest Honour and Feli-  
 “ city, to know, and practically to acknow-  
 “ ledge himself to be so: Every thing tells  
 “ me, that it is most reasonable, that *GOD*,  
 “ who is the great *Original of Man*, should  
 “ also be *the End of his Being*: But have I  
 “ made him *the End of mine*? My Soul,  
 “ thou art conscious to thyself, thou hast  
 “ lived in many Instances *without him in the*  
 “ *World*.—He has given thee, even in the  
 “ System of thine own Nature, and of the  
 “ visible Beings that are round about thee,

“ Eph. ii. 12.

E.

“ com-



“ compared with his Providential Interpo-  
 “ sition in the Management of them, the  
 “ *Intimations of his holy and righteous Will* :  
 “ He has expressed *these Dictates* far more  
 “ plainly in his *written Word* : And when  
 “ thou comest to examine them, how art  
 “ thou condemned by them ? When thou  
 “ comest to think of the *Spirituality* and  
 “ *Purity* of his *Being*, and his *Law*, how  
 “ shameful does thy Temper, and thy Life,  
 “ appear to have been ? what an infinite  
 “ Disproportion is there between that, and its  
 “ perfect Rule ! — And whom, oh my Soul,  
 “ hast thou offended ? whose *Law* hast  
 “ thou broken ? whose *Grace* hast thou  
 “ despised ? The *Law*, the *Grace*, of that  
 “ Eternal GOD, of whom I have now been  
 “ hearing ; who is here *present with me*, who  
 “ is even *within me*, and who *sees*, oh my  
 “ Heart, (more distinctly than thou canst  
 “ see,) *all thy Guilt*, and all its Aggrava-  
 “ tions. Oh Lord, *I abhor my self, and*  
 “ *repent in Dust and Ashes* <sup>h</sup>. — I have talk-  
 “ ed of *Sin*, and of the *Sentence of GOD*  
 “ against it, as a Thing of Course : But oh  
 “ my Soul, it is thine own Concern ! The  
 “ *Guilt*, the *Stain of Sin* is still upon thee ;  
 “ the *Sentence of GOD* is pronounced a-  
 “ gainst thee ; and it must be *reversed*, or  
 “ thou art undone for ever. These irregu-  
 “ lar

<sup>h</sup> Job xlii. 6.

“ *lat Habits and Dispositions* that prevail in  
 “ thee, must be *corrected*, or they will  
 prove thy Mortal Disease, and Everlast-  
 ing Torment.—Thou art *a poor weak*  
 “ *irresolute Creature*: The Experience of  
 “ every past Day of Life, since I began to  
 “ think of Religion at all, proves it: Yet  
 “ thou must, by some Means or other, at-  
 “ tain to *Inward Strength and Inward Pu-*  
 “ *rity*, or thou art lost; and all these *great*  
 “ *Capacities, and glorious Faculties*, will but  
 “ make thy Ruin so much the more di-  
 “ stinguished. Oh how weighty the Care!  
 “ oh how great the Charge! What shall I  
 “ do, that *Thought, that Reason, that Im-*  
 “ *mortality*, may not be my Destruction?  
 “ Where shall I find *a Rock*, that will be  
 “ firm enough for my Support and Safety?  
 “ where shall I find the *Means*, to build the  
 “ Fabrick of such a *Happiness*, as thine, oh  
 “ my Soul, must be, if ever I am happy  
 “ at all?”

THUS does GOD teach the Mind, by its  
 Inward Reviews and Reflections, this im-  
 portant Lesson of its own Impotence and  
 Guilt, of its Depravity and Ruin; and so  
 prepares it for those *New Apprehensions of*  
*Christ*, which I mentioned as the *Third*  
 Particular.

3. THE *Regenerate Soul has New Apprehensions* “ concerning the *Lord Jesus Christ*, considered as a *Mediator* “ in general, and as such a particular “ *Mediator* as he is exhibited in the “ *Word of God*.”

THAT affecting *View*, which the *Regenerate Soul* has, of the *Majesty, Glory, Power, and Purity* of the blessed *GOD*, “ will undoubtedly convince him, how unfit he is *in himself* to appear before his awful Presence. He is ready to sink down “ in the Dust at the very Thought, and to say, “ *Who is able to stand before such a great and holy GOD*, as thou art <sup>i</sup>? If I were “ in all the Original Rectitude and Glory of “ my Nature, I could not do it: How “ much less, surrounded as I am, with so “ much Guilt, with so much Pollution! “ I need, as it were, a *Days-Man betwixt us*, who might lay his Hand upon us both <sup>k</sup>, “ who should transact Affairs in my Name “ with *GOD*, and bring the peaceful Messages of *GOD* to me: Let such an one “ speak with me, and I will bear; but let “ not *GOD* speak with me, lest I die <sup>l</sup>.”

AND when he comes to take a more near and intimate *View* of this *Mediator* which  
GOD

<sup>i</sup> 1 Sam. vi. 20.    <sup>k</sup> Job ix. 33.    <sup>l</sup> Exod. xx. 19.

GOD has exhibited in the Gospel, the Renewed Soul is even charmed and transported with the *View*: And that JESUS, whose Name he before pronounced with so much Coldness, that the very Mention of it was a Kind of Profanation, now is regarded by him as *the chiefest among ten thousand*<sup>m</sup>, He beholds *his Glory*, as that of *the only-begotten of the Father, full of Grace and Truth*<sup>n</sup>. The Union of the *Divine and Human Nature* in the Person of *Christ*, though it appears indeed a *Mystery*, which he cannot fully explain, is nevertheless a glorious *Certainty*, which in the general he most cordially believes. He sees *Emmanuel*, GOD dwelling *with us* in *Human Flesh*, and acquiesces in the Sight; while the Rays of Divine Glory are attempered by passing *through the Vail*, that is to say, *his Flesh*<sup>o</sup>. He considers *Christ*, as made of GOD unto him *Wisdom, and Righteousness, and Sanctification, and Redemption*<sup>p</sup>: And each of these *Views* rejoices him to the very Heart. “ *Ignorant* as I am, I shall  
“ be taught and instructed *by him*, that  
“ great *Prophet* whom God sent into the  
“ *World*; *by him*, who is *Incarnate Wis-*  
“ *dom*, as well as *Incarnate Love*; whose  
“ Words resound in the Gospel, and whose  
“ *Spirit* seals the Instructions of his Word.

E 3      “ *Guilty*

<sup>m</sup>. Cant. v. 10.  
20.      <sup>p</sup> 1 Cor. i. 30.

<sup>n</sup> John i. 14.

<sup>o</sup> Heb. x.

“ Guilty as I am, my Crimes shall be ex-  
 “ piated ; for there is *Redemption in his Blood*,  
 “ even *the Forgiveness of Sins*<sup>a</sup> : There is  
 “ an *Everlasting Righteousness*, that he has  
 “ introduced ; and oh, how richly will it  
 “ adorn my Soul ! — This *Pollution* of mine  
 “ shall not for ever exclude me from a  
 “ comfortable Intercourse with the pure  
 “ Majesty of Heaven ; for *Christ* is come  
 “ to be my *Sanctification* ; and he can  
 “ cleanse me by his *Spirit*, and transform  
 “ me into that Divine delightful Image  
 “ which I have lost. — Victorious Lord,  
 “ how easily canst thou *redeem me* from that  
 “ State of Servitude, in which I have been  
 “ kept so long complaining ? How easily,  
 “ and how powerfully, canst thou vindicate  
 “ me *into the glorious Liberty of the Children*  
 “ *of GOD*<sup>r</sup> ! — Blessed *Jesus*, thou art my  
 “ *Light*, and my *Strength*, my *Hope*, and  
 “ my *Joy* ! Thou art just *such a Saviour*, as  
 “ my Necessity requires ; thou fillest up all  
 “ my Wants, and all my Wishes, ; thou  
 “ art *all in all* to me ! I would not be igno-  
 “ rant of thee for ten thousand Worlds : I  
 “ would not live a Day, nor an Hour,  
 “ without recollecting, who, and what thou  
 “ art, and maintaining that Intercourse with  
 “ thee, which is the *Life of my Soul*.”

4. THE Regenerate Soul has also ~~New~~  
~~Apprehensions~~ " of the Importance of  
 " Eternity, when compared with  
 " Time and all its Concerns."

"Tis indeed a most pityable Thing, and awakens our Astonishment, Grief, and Indignation, to observe how the *Things of this World* press down Immortal Spirits, and reduce them almost indeed to a State of Brutality. Most deplorable it is, to see the Power and Energy of those Motives, which are taken merely from *this Earth*, and its little Concernments; so that if a Man did but know what was the *favourite Vanity*, he might almost predict, from the Knowledge of Circumstances, how a Man's Actions would be order'd; and might almost be sure, that he would follow, whithersoever this *Interest*, or that *Pleasure*, this *ambitious*, or that *mercenary View* called him; though all the Prospects for an *Eternal World* plead- ed the contrary Way. Such is the *Folly* and *Madness*, that is in *Mens Hearts while they live; and after that they go down to the Dead*<sup>i</sup>, and spend that Immortal Duration, which they have despised, in fruitless Lamentations. Fatal Delusion! which it is the great De- sign of the Gospel to cure.

E 4

BUT

<sup>i</sup> Eccles. ix. 3.

BUT when a Soul becomes *thirsty to Salvation*, it is taught to look not at the Things which are seen, but at the Things which are not seen; because it has now a full Sense of what before it only notionally confessed; that the Things which are seen, are Temporal; but the Things which are not seen, are Eternal.—  
 ETERNITY! it is impossible I should tell you, how much an Eye, that is enlighten'd by GOD, sees, and reads, as it were, in that one Word; while one Scene beyond another is still opening on the Mind, till its Sight, and its Thoughts are swallowed up. And as the Creatures are *as Nothing* with respect to GOD, so all the Interests of Time, with respect to Eternity, appear *as less than Nothing and Vanity*. To be made for an *Everlasting Existence* appears in so awful a View; that while it has some pleasing Hope, it rejoices with trembling; and every remaining Fear, with relation to this great Interest, seems a greater Evil, than the Certainty of any Temporal Calamity.

I might add upon this Head, That the Regenerate Soul has not only New Views of the Importance, but likewise of the Nature, of the Invisible and Eternal State; and particularly of the Nature of the Celestial Happiness. It does not consider it merely, or chiefly, as a State of Corporeal Enjoyment, formed

SER. 2. *of the Happiness of Heaven.* 57

joined to gratify and delight the Senses ; but as a State of perfect Conformity to GOD, and most endearing Intercourse with him ; of which as it begins already by Divine Grace to taste the Pleasures, so it most ardently thirsts after them ; and would be heartily willing to lose this Body for ever, and to bid an Eternal Adieu to every Object capable of giving it Delight ; rather than it would consent to lose, in a perpetual Succession of such Objects, the Sight of the *Father of Spirits*, and that Sensibility of his Love, which adds the most substantial Solidity, and exalted Relish, to every inferior Good, that can be desired from it.

- 5. A Regenerate Man has also *New Apprehensions* “ of the Way which GOD “ has marked out to this Happiness.”

NOTHING is more common, than for carnal and ignorant Men to imagine, that it is a very easy thing to get to Heaven ; and upon this Presumption, they *hew out to themselves Cisterns, broken Cisterns that can hold no Water* <sup>w</sup> ; and often live and die with a *Lye in their Right-Hand* <sup>x</sup>. But the Renewed Soul, having such awful *Notions* of the blessed GOD, and such *Apprehensions* of the Excellency and Glory of the *Heavenly State*,

<sup>w</sup> Jer. ii. 13. • <sup>x</sup> Isa. xlv. 20.



*State*, as you have heard, deeply feels how absolutely necessary it is, that something of a very great and important *Change* should pass in the Mind of that sinful Creature, that ever hopes to be a Partaker of it. He sees, that 'tis impossible, any External Profession, or External Rite, should secure so great an End; impossible, that *Baptism* should be *Regeneration*, in that Sense in which the Scripture uses the Word, or that by this alone, though ever so regularly administered, a Man's Eternal Happiness should be secured. He sees, that to be associated to this or that *Party of Christians*, to join with *Established*, or with *Separate Churches*, and to be ever so zealous for their respective Order, Worship, and Discipline, is a Thing quite of foreign Consideration here; and that the best, or the worst of Men, may be, and probably are, on one Side, and on another; nay, that Ignorance, Pride, and Bigotry may take Occasion from hence, to render Men *farther from the Kingdom of GOD*, than any Mistake in Judgment, or Practice, on these disputed Points, could have set them.

No, my Brethren, when a Man's Eyes are enlightened by GOD's renewing *Spirit*, he sees, and feels, that in the Language of Scripture, he must be *created anew in Christ Jesus*.

*Jesus* : He sees, that *Holiness* is a Character without which no Man shall see the Lord ; and he is perhaps little anxious, whether *this*, or the *Faith* that produces it, shall be called a Condition, or a Qualification, or an Instrument, while he sees he must perish without it : He sees, that as it is absolutely necessary, so it is very extensive, as the Commandment which is its Rule is exceeding broad : He sees, that it must not only effectually regulate the Actions of his Life, but controul all the Sentiments of his Heart : Nay, he sees, it must not only be submitted to as a necessary, but be chosen as a most amiable Thing : And accordingly, he does *chuse* it as such.—The Unregenerate Soul, when he hears of Repentance and Reformation, tho' he understands not half that it means, nor is aware of what will in Fact be the greatest Difficulty of it, looks upon it at best as a nauseous Medicine, which he must take, or die : But the Regenerate Man finds his Heart so wonderfully and so happily changed, that he regards it for itself, as the Food, the Health, and the Life of his Soul ; as that which necessarily brings its own Pleasures, and in a considerable Degree its own Reward along with it ; so that now, as David beautifully expresses it, *He openeth his Mouth, and panteth ;*

*tanteth; because he longs for GOD'S Com-  
mandments* <sup>b</sup>.

AND I will add once more, The Good Man is also made sensible of *the Place which Faith and Holiness hold*, in the Scheme which GOD has laid, for our *Justification* before him, and our *Acceptance* with him. I do not say, that *all Christians* conceive of this with equal Perspicuity, or express their Conceptions with equal Exactness: The most candid Allowance should here be made for the *different Ideas* they fix to the *same Phrases*, as they have been used to look upon them, with Veneration, or with Suspicion. But this I will venture to say, because I am persuaded the Scripture will bear me out in it, “ that the *Confidence* of a *Regenerate Soul* “ is not fixed on *his own Holiness*, or *Faith*, “ as the *meritorious Cause* of his *Acceptance* “ with GOD.” He is deeply and cordially sensible, that *he is made accepted in the Beloved* <sup>c</sup>; and seeing nothing but Guilt, and Weakness, and Ruin *in himself*, he ascribes to the blessed *Jesus*, and to the Riches of GOD’s *free Grace in him*, his Righteousness, his Strength, and his Salvation. And where a Man is thus persuaded, I think he must in Effect *believe*, even tho’ he might scruple in Words expressly to own it, “ that *Christ*, “ as our great *Surety*, having perfectly obeyed “ the

<sup>b</sup> Psal. cxix. 131.

<sup>c</sup> Eph. i. 6.

“ *the Law* of GOD himself, and by his  
 “ Blood having fully *satisfied the Divine*  
 “ *Justice* for the Breach of it, we, on our  
 “ *believing in him* by a vital Faith, are *justi-*  
 “ *fied* before GOD by the *Imputation* of his  
 “ *perfect Righteousness.*” This latter Way  
 of stating it, when rightly explained, appears  
 just equivalent to the former; and it is a  
 Manner of conceiving and expressing it,  
 which, when rightly understood, seems ex-  
 tremely suitable to that deep *Humility*, and  
*Poverty of Spirit*, to which the Renewed  
 Soul is brought, when, *like a new-born Babe,*  
*it desires the sincere Milk of the Word, that*  
*it may grow thereby* <sup>d</sup>. But as the Mind, at  
 such a Time, finds little Inclination to con-  
 tend about *Words* and *Phrases*, it would be  
 much less proper for me, to enter into any  
 Controversy about them here.

LET it suffice for the present, that I  
 have given you this plain Representation of  
*that Change*, which is wrought in a Man's  
*Apprehensions*, when he is made a *New Crea-*  
*ture*. When *Old Things* are passed away, he  
 has *New Apprehensions* of GOD, of himself,  
 of *Christ*, of *Eternity*, and of the *Way* to  
 obtain the *Happiness* of it: And as at this  
 happy Time *all things* are become *New*, there  
 are

62      *More Changes to be confidered.* SER. 2.  
 are “ New Affections, New Reasonings,  
 New Labours, New Enjoyments, and  
 “ New Hopes,” which are the Result of  
 the *Change* already described. But it will be  
 much more difficult to reduce what I have  
 to offer on *these Heads*, within the Bounds  
 of the *next Discourse*, than proper to at-  
 tempt any of them in *this*. Go home, my  
 Friends, and try yourselves by what you  
 have already heard ; and be assured, that if  
 you are *condemned* by this Part of the De-  
 scription, it is impossible you should be ap-  
 proved by any that will follow ; ~~since~~ they  
 have all their Foundation in this. —





## S E R M O N III.

Of the NATURE of REGENERATION, with respect to the CHANGE it produces in Mens Affections, Resolutions, Labours, Enjoyments, and Hopes.

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2 COR. V. 17.

*If any Man be in Christ, he is a New Creature : Old Things are passed away, behold, all Things are become New.*

**A**MONG the various Subjects, which exercise the Thoughts and Tongues of Men, few are more talked of than *Religion*. But it is melancholy to think, how little it is understood ; and how much it is mistaken, and misrepresented in the World. The *Text* before us gives us a very instructive View of it ; such a View, that I am sure,  
an

an Experimental Knowledge of ~~its~~ Sense would be infinitely preferable to the most critical and exact Knowledge of all the most curious Passages, both of the *Old Testament*, and the *New*. From it, you know, I have begun to describe that great *Change*, which the Word of GOD teaches us to represent under the Notion of *Regeneration*, or according to the Language of St. Paul, in this Passage of his Writings, by a *New Creation*. I know I am explaining it before many, who have been much longer acquainted with it than myself; and it becomes me to believe, before many, that I have attained to much higher Advances in it: But I fear also at the same Time, I speak of it before many, who are yet Strangers to it; and I am labouring, by the plainest Addresses that I can, to give them at least some just Ideas of it. Oh that to all the Descriptions, that either have, or shall be given, GOD may by his Grace add that Understanding, which arises from feeling correspondent Impressions on the Mind!

I HAVE already endeavoured to illustrate those *New Apprehensions*, which arise in the *Regenerate Mind*; *Apprehensions* of the blessed GOD, of *itself*, of *Christ*, of the *Eternal World*, and of *the Way* to obtain the *Happiness* of it. It now remains, that I consider those "New Affections, Resolutions, Labours,

“Enjoyments, and Hopes,” which result from them. I observe therefore,

II. THAT these *New Apprehensions* will be attended with *New AFFECTIONS*.

I READILY acknowledge, that the Degree, in which the *Affections* operate, may, and will be *different*, in different Persons, according to their Natural Constitution: But as in some Degree or another, they make an essential Part of our Frame, it is impossible but they must be impressed with a Matter of such infinite Importance, as *Religion* will appear. And the *Apprehensions* described above, must awaken the Exercise of correspondent *Affections*, and direct them to Objects very *different* from those, by which they were before excited, and on which they were fixed. And here now,

I. THIS may be especially illustrated in *Love*.

LOVE is indeed the *ruling Passion* of the Mind, and has all the rest in an avowed and real Subjection to it. And here lies the very Root of Human Misery, in our fallen and degenerate State: We are naturally *Lovers of ourselves*, in a very irregular Degree; *Lovers of Pleasures, more than Lovers of GOD*.

2 Tim. iii. 4.

F

But



But on the contrary, *the first and great Commandment of the Law* is written in the Breast of every Regenerate Man: *Thou shalt love the Lord thy GOD, with all thine Heart, and with all thy Soul, and with all thy Mind*<sup>b</sup>. It is true indeed, that if his Soul were perfectly deliver'd into this Mould, and his Attainments in *Divine Love* were compleat, there would be an End of all Sin, and almost of all Calamity too: For what Evil could assail or impress a Mind, entirely and unchangeably fixed upon GOD? Yet that the *Love of GOD* should be the *prevailing Affection*, is not merely a Circumstance, but an Essential Part of true Religion. While the Good Man *sees him who is invisible*<sup>c</sup>, and infinitely perfect in himself, and as the Author of Being and Happiness to the whole Creation, he cannot but acknowledge, that he is beyond Comparison the *most amiable* of all Objects. And tho' it is certain, that nothing can so much induce and inflame our *Love to GOD*, as a well-grounded Assurance, that he is become *our GOD*, and *our Father in Christ*; yet before the Regenerate Soul has attained to this, a Sense of those Favours which he receives from GOD in common with the whole Human Race, and more especially of those, which are inseparable from *Christ*-

<sup>b</sup> Matt. xxii. 37, 38.      •      <sup>c</sup> Heb. xi. 27.

SER. 3. *with New Love to GOD and Christ.* 67

• a Christian Profession, together with the Apprehension of his being accessible thro' a Mediator, and reconcilable to sinful Men, will diffuse some delightful Sense of GOD over the Mind, which will grow sweeter in Proportion to the Degree, in which his own Hopes brighten and settle, while they are growing toward the full Assurance of Faith.

AND as the real Christian loves him that begat, he loves him also that is begotten of him<sup>d</sup>. He loves the Lord Jesus Christ in Sincerity<sup>e</sup>, viewing him not in a cold and insensible Manner, as he once did, but with inflamed Affections, as the chiefest among ten thousand, and altogether lovely<sup>f</sup>. If he knows in any Degree the Grace of our Lord Jesus Christ<sup>g</sup>, in becoming Incarnate for the Salvation of his People, in making himself a Sacrifice for their Sins, and paying his Life for the Ransom of their Lives; he feels himself drawn toward Jesus, thus lifted up on the Cross<sup>h</sup>; and the Love of Christ constrains him<sup>i</sup> to such a Degree, that he longs to find out some acceptable Method to express his inward and over-bearing Sense of it. How divided soever true Christians may be in other Respects, they all agree in this, in loving that Jesus whom they have not seen<sup>k</sup>.

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<sup>d</sup> 1 Joh. iv. 1.    <sup>e</sup> Eph. vi. 24.    <sup>f</sup> Cant. v. 10, 16.  
<sup>g</sup> 2 Cor. viii. 9.    <sup>h</sup> John xii. 32.    <sup>i</sup> 2 Cor. v. 14.  
<sup>k</sup> 1 Pet. i. 8.

68 *He is fill'd with Love to the Spirit*, SER. 3.

WE may further recollect on *this Head*, that the *Apostle* in a solemn Manner adjures Christians *by the Love of the Spirit*<sup>1</sup>; thereby plainly implying, that such a *Love to him* is an important Branch of their Character: And it must be so in all those, who regard him, as every *Regenerate* Soul does, as the Author of Divine Light and Life, and as the Source of Love and Happiness, by whom this *Love of GOD* is *shed abroad in the Heart*<sup>m</sup>, while it is *enlarged* with sacred Delight to *run the Way of his Commandments*<sup>n</sup>; as that *Spirit*, by whom we *are seated to the Day of Redemption*<sup>o</sup>, and who brings down the *Foretastes of Heaven* to that Heart in which *he dwells*, and which by his *Presence* he consecrates as *the Temple of GOD*<sup>p</sup>.

AND most natural is it, that a Soul filled with these Impressions and Views, should overflow with unutterable Joy, and feeling itself thus happy in an Intercourse with its GOD, should be enlarged in *Love to Man*: For, says the Apostle, *ye are taught of GOD to love one another*<sup>q</sup>. Those, whom he apprehends as *his Brethren* by regenerating Grace, he knows are with him *beloved of the Lord*; and as he hopes to dwell with them for ever in Glory, he must *love them* so far as

as

<sup>1</sup> Rom. xv. 30.    <sup>m</sup> Rom. v. 5.    <sup>n</sup> Psal. cxix. 32.  
<sup>o</sup> Eph. iv. 30.    <sup>p</sup> 1 Cor. iii. 16.    <sup>q</sup> 1 Thel. iv. 9.

As he knows them now. And tho' a narrow Education, and that Bigotry, which sometimes conceals itself under very honourable and pious Names, may perhaps influence even a sanctified Heart, so far as to entertain unkind Suspicions as to those whose Religious Sentiments may differ from his own, and it may be, to pass some rash Censures upon them; yet as his Acquaintance with them increases, and he discerns, under their different Forms, the Traces of their common Father, his Prejudices wear off, and that sometimes by very sensible Degrees; and Christians receive one another, as Christ has received them all. And where the Good Man cannot love others with a *Love of Complacency and Esteem*, he at least beholds them with a *Love of Compassion and Pity*; and remembers the Relation of *Fellow-Creatures*, where he sees no Reason to hope that they are *Fellow-Heirs* with him. In a Word, the Heart is melted down into *Tenderness*; it is warmed with generous Sentiments; it longs for Opportunities of diffusing Good of all Kinds, both Temporal and Spiritual, wide as its Influence can reach; it beats with an Ardour, which sometimes painfully recoils upon a Man's Self, for Want of Ability to help others in Proportion to his Desire to do it: And that God, who knows all the

inmost Workings of his Mind, hears many an importunate *Intercession* for others in the Hours of solemn Devotion, and many a compassionate *Ejaculation*, which he is occasionally sending up to Heaven from Time to Time, as he passes through so sinful and so calamitous a World.

THESE are the *ruling Affections* in the Heart of a Good Man; and though it is neither reasonable, nor possible, that he should entirely divest himself of *Self-love*, yet he endeavours to regulate it so, that it may not interfere with the more important Consideration of General Good. *Self* has the lowest Place in his Regards, nor does he limit his Affection to a *Party*; but aiming at extensive Usefulness, he guards against those immoderate Attachments to particular Friendships, and those extravagant Sallies of personal Fondness, which are often no more than *Self-love* under a specious Disguise; which at once alienate the Heart from GOD, and contract the *Social Affections* within very narrow, and those very irregular Bounds; and so prove almost as fatal to the Health of the *Mind*, as an excessive Flow of Blood into one Part, would be to that of the *Body*.

I HAVE enlarged so copiously on this *Change in the leading Affection* of the Mind, that

that I must touch in a more transient Manner on the rest. I add therefore,

2. THAT a *Regenerate Soul has New Aversions*⁹

HE once *bated Knowledge*, and did not *chuse the Fear of the Lord*¹. He *bated the Light*², which disclosed to the aking Eye of his Conscience the beloved and indulged Irregularities of his Heart. He *bated* every Thing, that laid an Embargo upon his Lusts; and was ready to count those for his *Enemies*, that plainly admonished him, and secretly to *dislike* those, whose Conduct even silently reprov'd him. But now all these Things are *amiable* to him; and those are esteemed his most valuable *Friends*, whose Example may be most edifying, whose Instructions may be most useful, and whose Admonitions may be most faithful. For he now *bates every false Way*³; yea, and every *vain Thought* too⁴. He looks upon every irregular Desire, as an *Enemy*, which he longs utterly to subdue; and especially strives against *that Sin which does most easily beset him*, and abhors it more than he ever delighted in it. And though he rather *pities*, than *bates* the Persons of the most

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wretch-

¹ Pro. i. 29.

² John iii. 20.

³ Psal. cxix.

⁴ Ver. 113.

wretched and mischievous Transgressors, yet he can no longer continue an indearing Friendship with those, who were once his Seducers to Sin, and his 'Companions in it. In this Sense, like *David*, he *hates the Congregation of Evil-doers, and will not sit with the Wicked*<sup>a</sup>, and if they will not be wrought upon by his compassionate Endeavours to reclaim them, he will soon break off the infectious Intercourse, and say, *Depart from me, ye Evil doers, for I determine that I will keep the Commandments of my GOD*<sup>y</sup>.

### 3. THE Regenerate Man has also *New Desires*.

THERE was a Time, when *Sinful Passions*, as the *Apostle* expresses it, *did work in his Members to bring forth Fruit unto Death*<sup>z</sup>. He was fulfilling the *Desires of the Flesh, and of the Mind*<sup>a</sup>, and making Provision to fulfil the *Lusts* of both<sup>b</sup>. But now he earnestly desires a *Conformity to GOD*, as his highest Happiness; and can look up to him, and say, “*Oh Lord, the Desire of my Soul is to thy Name, and to the Remembrance of thee*<sup>c</sup>; to maintain such a Sense of thy Presence at all Times, as may influence my Heart to think, my  
“ Lips

<sup>a</sup> Psal. xxvi. 5.    <sup>y</sup> Psal. cxix. 115.    <sup>z</sup> Rom. vii.  
5.    <sup>a</sup> Eph. ii. 3.    <sup>b</sup> Rom. xiii. 14.    <sup>c</sup> Isa. xxvi. 8.

- “ Lips to speak, and my Hands to act, in  
 a Manner suitable to that Remembrance,  
 and agreeable to thy wise and holy Will.”
- He now *hungereth and thirsts after Righteousness*<sup>d</sup>; feels as real an *Appetite* after more advanced Degrees of Piety and Holiness, as he ever felt toward the Gratification of his Senses; and *esteems* the proper Methods of attaining these advanced Degrees, even *more than his necessary Food*<sup>e</sup>. Instead of *desiring* to run through a long Course of *Animal Enjoyments*, he *desires* to get above them; *longs* to be a pure and triumphant Spirit in the refined Regions of Immortality; and *is willing rather to be absent from the Body, and to be present with the Lord*<sup>f</sup>.

BUT I wave the further Illustration of this, till I come to consider the *New Hopes* which inspire him. I therefore add, as a necessary Consequence of these *New Desires*,

4. THAT the *Regenerate* Man has *New Fears*.

PAIN and Sorrow, Disappointment and Affliction, he naturally *feared*; and the Forebodings of his own Mind would sometimes awaken the *Fears* of future Punishment, according to the righteous Judgment of

<sup>d</sup> Matt. v. 6.    <sup>e</sup> Job xxiii. 12.    <sup>f</sup> 2 Cor. v. 8.



of an offended GOD: But now he *fears* not merely Punishment, but Guilt; *fears* the Remonstrance of an injured Conscience; for he reverences *Conscience* as GOD's Vicegerent in his Bosom. He therefore *fears* the most *secret sins*, as well as those which might occasion publick Disgrace; yea, he *fears*, lest by a precipitate and inconsiderate Conduct he should contract Guilt before he is aware. He *fears*, lest he should inadvertently injure and grieve others, even the weakest and the meanest. He *fears* using *his Liberty*, in a Manner that might ensnare his Brethren, or might occasion any Scandal to a *Christian* Profession: For such is the Sensibility of his Heart in this respect, that he would be more deeply concerned for the Dishonour brought to GOD, and the Reproach which might be thrown on Religion, by any unsuitable Conduct of his; than merely for that Part of the Shame, that might immediately and directly fall upon himself. But again,

##### 5. THE Regenerate Man has New Joys.

THESE arise chiefly, from an Intercourse with GOD through *Jesus Christ*; and from a Review of *himself*, as under the sanctifying Influences of his Grace, and as brought into a State of Favour with him, in Proportion.

portion to the Degree in which he can discern himself in this Character and State.

You know *David*, speaking of *GOD*, calls him *his exceeding Joy*<sup>b</sup>; and declares *the Gladness he had put into his Heart*, by *lifting up the Light of his Countenance upon him*, to be far beyond what *they* could have, *whose Corn and Wine increased*<sup>h</sup>. And the *Apostle Paul* speaks of *Christians*, as *joying in GOD through Jesus Christ*<sup>i</sup>, and as *rejoicing in Christ Jesus*<sup>k</sup>: And *Peter* also describes them, as those, who *believing in him, tho' unseen, rejoice with Joy unspeakable, and full of Glory*<sup>l</sup>.

PERHAPS there was a Time, when the Good Man censured all Pretences of this Kind, now at least in these latter Days of *Christianity*, as an empty enthusiastick Pretence: But since he has *tasted that the Lord is gracious*<sup>m</sup>, he has that Experimental Knowledge of their Reality and Excellence, which he can confidently oppose to all the most artful and sophistical Cavils; and could as soon doubt, whether the *Sun* enlightens his Eyes, and warms his Body, as he could question, whether *GOD* has Ways of manifesting himself to Souls, when it is felt with unutterable Delight: And when thus entertain'd,

<sup>b</sup> Psal. xliii. 4.    <sup>h</sup> Psal. iv. 6, 7.    <sup>i</sup> Rom. v. 11.  
<sup>k</sup> Phil. iii. 3.    <sup>l</sup> 1 Pet. i. 8.    <sup>m</sup> 1 Pet. ii. 3.

76 *New Joys in GOD and Christ, SER. 3.*

tain'd, he can adopt *David's Words*, and say, that *his Soul is satisfied as with Marrow and Fatness*, so that *with joyful Lips he praises GOD<sup>a</sup>*, when *his Meditation of him is thus sweet<sup>o</sup>*, and *GOD says unto his Soul, I am thy Salvation<sup>p</sup>*.

THE Survey of the *Lord Jesus Christ* gives him also unutterable Joy; while he reflects on that ample Provision, which God has made *by him*, for the Supply of all his Necessities; and that firm Security, which is given to his Soul, by a believing Union with *Christ*; whereby *his Life* is connected with that of *his Saviour*. In his constant Presence, in his faithful Care, he can *boast all the Day long<sup>a</sup>*; and that Friendship, which establishes a Community of Interests between him and his Lord, engages him to *rejoice* in that Salvation and Happiness, to which he is advanced *at the Right Hand of GOD*, and gives him, by joyful Sympathy, his Part with *Christ* in Glory, before he personally arrives at the full Possession of it.

I ADD, that he also *rejoices* in the Consciousness of *GOD's gracious Work upon his own Soul*, so far as he can discern the Traces of it there. He *delights* to feel himself, as  
it

<sup>a</sup> Psal. lxiii. 5.    <sup>o</sup> Psal. civ. 34.    <sup>p</sup> Psal. xxxv. 3.  
<sup>q</sup> Psal. xlv. 8.

SER. 3. *and in a Work of Grace in his Soul.* 77

it were, cured of the mortal Disease, with which he once saw himself infected; to find himself in Health and Vigour of Mind, renewed to a Conformity with the Divine Image. He *delights* to look inward, and see that Transformation of Soul, which has made the *Wilderness* like the *Garden*, of the Lord<sup>r</sup>, so that *instead of the Thorn there shall come up the Fir-tree, and instead of the Briar the Myrtle*<sup>r</sup>. Thus the Good Man is satisfied from himself<sup>r</sup>; and tho' he humbly refers the ultimate Glory of all to that GOD, by whose Grace he is what he is<sup>u</sup>, he enters with Pleasure into his own Mind, and reckons it a Part of Gratitude to his great Benefactor, to enjoy with as high a Relish as he can, the present Workings of Divine Grace within him, as well as the pleasing Prospect of what it will farther do.

BUT *this Head* has so near a Resemblance to some that are to follow, that were I to enlarge upon it, as I easily might, I should leave Room for nothing different to be said upon them. I will only add,

6. THAT as the Counter-part of this, *New Sorrows* will arise in the Mind of a *Regenerate Man*.

• • THESE

<sup>r</sup> Isai. li. 3.      <sup>r</sup> Isai. lv. 13.      <sup>r</sup> Prov. xiv. 14.  
<sup>r</sup> 1 Cor. xv. 10.

THESE are particularly such, as spring—  
from the *Withdrawings of GOD's Presence*,—from the *Remainder of Sin in his Soul*,—and from the *Prevalence of it in the World about him*.

THE *Regenerate Man* will mourn, “ when  
“ the reviving *Manifestations of GOD's*  
“ *Presence are withdrawn* from his Soul.”  
It seems very absurd to interpret the numberless Passages in the Sacred Writers, in which they complain of the *Hidings of GOD's Face from them*, as if they merely referred to the Want of Temporal Enjoyments, or to the Pressure of Temporal Calamities. If the *Light of GOD's Countenance*, which they so expressly oppose to Temporal Blessings, signify a *Spiritual Enjoyment*, the Want of it must relate to *Spiritual Desolation*. And I believe, there are few *Christians* in the World, who are entirely unacquainted with this. They have most of them their Seasons, when they *walk in Darkness, and see little or no Light* : And this, not only when anxious Fears arise with relation to their own Spiritual State ; but at some other Times, when tho' they can in the Main call God *their Father*, yet he seems as it were, to *stand afar off*, and to continue them at a *Distance*, which wears the Face  
of .

SER. 3. *in the Hidings of GOD's Face.* 79

of Unkindness; especially under Temptations, and other Afflictions, in which they lose their lively Sense of GOD's Presence, and that endearing Freedom of Converse with him, which, through the Influence of *the Spirit of Adoption* on their Souls, they have sometimes known. If this be mysterious and unintelligible to some of you, I am heartily sorry for it: But I do not remember, that I was ever intimately acquainted with any one, who seemed to me ~~a~~ *real Christian*, that has not, upon mentioning the Case, acknowledged, that he has felt something of it: At least I will boldly venture to say this, that if you are *truly Regenerate*, and do not know what I mean by it, it is because you have hitherto been kept in a continual Flow of holy Joy, or at least in a calm and chearful Persuasion of your Interest in the Divine Favour: And even such may see the Day, when *strong* as their *Mountain* seems to *stand*, *GOD may bide his Face to their Trouble*: Or, however they will infer from what they now feel, that it must be *a mournful Case* whenever it occurs; and that *Sorrow* in such a Circumstance will soon strike on a truly sanctified Heart, and wound it very deep.

THE *Sorrow* of a Good Man also arises  
“ from

\* Psal. xxx. 7.

“ from the *Remainder of Sin in his Soul.*” Tho’ he is *upright before GOD*, and proves it by *keeping himself from his Iniquity*<sup>y</sup>; yet he cries out, *Who can understand his Errors*<sup>z</sup>? *Who can say, I have made my Heart clean, I am pure from my Sin*<sup>a</sup>? A Sense of the *Singfulness of his Nature* humbles him in the Dust; and the *first Risings* of irregular Inclinations and Passions, give him a tender Pain, with which a carnal Heart is unacquainted, even when Sin is domineering within him.

AND once more, “ *The Prevalence of Sin in the World around him*” is a *Grief* to one that is *born of GOD*. It pierces him to the Heart, to see Men dishonouring GOD, and ruining themselves: He *beholds Transgressors*, as *David* well expresses it, with a Mixture of *Indignation* and *Sorrow*<sup>b</sup>; and when he seriously considers, how common, and yet how sad a Case it is, he can perhaps borrow the Words of the same Prophet, so far as to say, that *Rivers of Waters run down his Eyes, because Men keep not the Law of GOD*<sup>c</sup>.—Now as these are *Sorrows*, that seldom do at all affect the Heart of an *Unregenerate Man*, I thought it the more proper to mention them, to assist you in your Enquiries into your own State.

SUCH

<sup>y</sup> Psal. xviii. 23.    <sup>z</sup> Psal. xix. 12.    <sup>a</sup> Prov. xx. 9.   
<sup>b</sup> Psal. cxxxix. 21.    <sup>c</sup> Psal. cxix. 136.

SUCH are the *Affections* of *Love* and *Aversion*, of *Desire* and *Fear*, of *Joy* and *Sorrow*, which fill the Breast of the *Regenerate* Man, and naturally arise from those *New Apprehensions*, which were described under the *former Head*. I add,

### III. THAT he has also *New RESOLUTIONS*.

You will easily apprehend, I speak of ~~those~~ that are formed *for the Service of GOD*, and ~~and~~ *against Sin*. I readily acknowledge, that there are often, in *Unregenerate Men*, some *Resolutions* of this Kind, and perhaps those very warm, and for the present very sincere; yet there is a considerable *Difference* between *them*, and *those* we are now to represent; as the *Resolutions* of the truly Good Man are *more universal*, *more immediate*, and *more humble*.

I. THE *Resolutions* which he now forms, are *more universal* than they ever were before.

HE does not now *resolve* against *this* or *that Sin*, but against *all*; against *Sin*, as *Sin*; as opposite to the Holiness of GOD, and destructive of the Honour and Happiness of the Rational Creation. He does not say with *Naaman*, concerning *this* or *that* more convenient



82 *His Resolutions are universal,* SER. 3.  
 venient Iniquity, *The Lord pardon thy Ser-  
 vant in this Thing*<sup>d</sup>; nor does he resolve to  
 excuse himself in an Indulgence, even to *that*  
*Sin which does most easily beset him*<sup>e</sup>: But ra-  
 ther, in his General Determination against  
 Sin, and in those solemn Engagements with  
 which such Determinations may be attended,  
 he fixes especially upon *those Sins*, which  
 he might before have been most ready to  
 except.

2. *THE Resolutions of the Regenerate*  
*Man are more immediate.*

IT very frequently happens, that while  
 others are under awakening Impressions, as  
 they see a Necessity for parting with *their Sins*,  
 and engaging in what they may call *a Religious*  
*Life*, they *resolve upon it*: But then they think  
 it may be delayed a little longer; perhaps *a*  
*few Years*, or at least *a few Weeks or Days*;  
 or they, perhaps, refer it to some *remarkable*  
*Period* which is approaching, which they  
 flatter themselves they shall make yet *more*  
*remarkable*, as the *Æra* of their Reforma-  
 tion: But in the mean time, they will take  
 their *Farewel* of their Lusts by a few more  
 Indulgences; and thus they delude them-  
 selves, and rivet on their Chains faster than  
 before. But the Good Man, with *David*,  
*makes Haste, and delays not to keep the Com-*  
*mandments*<sup>e</sup>.

<sup>d</sup> 2 Kings v. 18.

<sup>e</sup> Heb. xii. 1.

~~Commandments~~ of GOD<sup>f</sup>. He is like the *Prodigal*, who as soon as ever he said, *I will arise and go to my Father*, immediately *arose and came to him*<sup>g</sup>. He reckons *the Time* he has already spent in the Service of Sin *may suffice*<sup>h</sup>, and that indeed it is far more than enough: He wishes, he could call back that which is past; but he determines, that he will not take one Step further in this unhappy Path. He fully *purposes*, that he will ~~never~~ once more, deliberately and presumptuously offend GOD, in any Matter, *Great or Small*; if any Thing can be called *Small*, which is a deliberate and apprehended Offence: And he *determines*, that from this Moment he will *yield himself to GOD, as alive from the Dead*, and employ his Members as *Instruments of Righteousness*<sup>i</sup>. But then,

3. *His Resolutions are more modest and humble*, than they have ever been before.

— AND this indeed is the great Circumstance, that renders them *more effectual*.—When an awakened Sinner feels himself most enslaved to his Vices, he pleases himself with this Thought, that there is *a secret Kind of Spring* in his Mind, which when he pleases to exert, he can break through all at once,

G 2

and

• Psal. cxix. 60.    <sup>g</sup> Luke xv. 18, 20.    <sup>h</sup> 1 Pet. v. 3.    <sup>i</sup> Rom. vi. 13.

and commence, when ever that unhappy Necessity comes upon him, a very Religious Man in a Moment. And when Conscience presses him with the Memory of *past Guilt*, and the Representation of *future Danger*, he cuts off these Remonstrances with a *hasty Resolve*, “I will do so no more:” But then perhaps, the Effect of this may not last a *Day*; tho’ possibly, it may at other Times continue a *few Weeks* or *Months*, where the grosser Acts of Sin are concerned: And indeed his *Resolutions* seldom reach farther than these; for the Necessity of a sanctified Heart is a Mystery, which he has never yet learnt.—But a truly *Regenerate* Man has learnt Wisdom from this Experience of *his own*, and the Observation of *other Mens Frailty*. He feels his own Weakness, and is so thoroughly aware of the Treachery of his own Heart, that he is almost afraid to express in Words *the Purpose* which his very Soul is forming: He is almost afraid to turn *that Purpose* into a *Vow* before God, lest the Breach of *that Vow* should increase his Guilt: But this he can say, with repenting Ephraim, Lord, turn thou me, and I shall be turned<sup>k</sup>; and with David, Hold up my Goings in thy Paths, that my Foot-steps may not slip<sup>l</sup>. “I am exceeding frail; but, Lord, be thou Surety for thy Servant for good<sup>m</sup>, and

“*then*

<sup>k</sup> Jer. xxxi. 18.    <sup>l</sup> Psal. xvii. 5.    <sup>m</sup> Psal. cxix. 122.

“ then I shall be safe ! Do thou rescue me  
 “ from Temptations, and I shall be de-  
 “ livered ! Do thou fill my Heart with holy  
 “ Sentiments, and I will breathe them out  
 “ before thee ! Do thou excite and main-  
 “ tain a Zeal for thy Service, and then I  
 “ will exert myself in it.” And when once  
 a Man is come to such a *Distrust of himself* ;  
 when *like a little Child*, he stretches out his  
 Hand to be led by his *Heavenly Father*, and  
 trusts in his Guardian Care alone for his Se-  
 curity and Comfort ; then *out of Weakness*  
*he is made strong* , and goes on *safe*, tho  
 perhaps *trembling* ; and sees those that made  
 the loudest Boasts, and placed the greatest  
 Confidence in themselves, *falling on the*  
*Right Hand and the Left*, and all their Bra-  
 very melting away like *Snow* before the *Sun*.

#### § IV. THE Regenerate Man has New LA- BOURS and *Employments*.

NOT that his former *Employment* in Secu-  
 lar Life is laid aside : It would ordinarily  
 be a very dangerous Snare, for a Man to  
 imagine that GOD requires this. On the  
 contrary, the *Apostle* gives it in Charge to  
*Christian Converts*, that *in what Calling so-*  
*ever a Man is found, when he is called into*  
*the Profession of the Gospel, he should therein*  

G 3 *abide*

86 *New Labours to promote Religion* SER. 3.  
*abide with G O D*°. But when he becomes  
 a real *Christian*, he prosecutes this *Calling*,  
 whatever it is, with a New Spirit and  
 Temper, from New Principles, and to New  
 Purposes. While his Hands are labouring  
 in the World, his Heart is often rising to  
 G O D: He consecrates *his Work* to the Di-  
 vine Honour, and to the Credit of Reli-  
 gion; and desires, that *his Merchandise*, and  
 his Gain, *may in this Sense be Holiness to the*  
*Lord*<sup>p</sup>, by employing it to support the *Fa-*  
*milv*, which Providence has committed to his  
 Charge<sup>q</sup>, and to relieve the *Poor*, which  
*Christ* recommends to his Pity<sup>r</sup>: And as he  
 depends upon G O D to give him Wisdom  
 and Success, in the Conduct of his Affairs,  
 he ascribes the Glory of that Success to him;  
 not *sacrificing to his own Net, nor burning*  
*Incense to his own Drag*<sup>s</sup>.

AND I will further add, That *Regenera-*  
*tion* introduces a Set of *New Labours*, added  
 to the former, with which the Man was be-  
 fore utterly unacquainted.—We may con-  
 sider as the principal and chief of these, the  
*great Labour* of purifying the Heart, of  
 conquering sinful Inclinations and Affections,  
 and of approaching G O D by a more intimate  
 Access, and more endeared Converse.—Now  
 they

° 1 Cor. vii. 20, 24.    p Isai. xxiii. 18.    q 1 Tim.  
 v. 8.    r Acts xx. 35.    s Hab. i. 16.

SER. 3.      *in himself and others.*      87

they that imagine this to be an *easy Matter*. Know little of the Human Heart, little of the Spirituality of God's Nature, and his Law. Give me leave to say, that the *Labours of the Body* in cultivating the Earth, are much more *easily* performed, than this *Spiritual Husbandry*. To weed a Soil so luxuriant in Evil Productions, and to raise a plentiful Harvest of Holy Affections and Actions in a Soil so barren of Good ; to regulate Appetites and Passions, so exorbitant as those of the Human Heart naturally are, and to awaken in it suitable Affections ; to be abundant in the Fruits of Righteousness, and to converse with God in the Exercise of Devotion : These are *no little Things* ; nor will a little Resolution, Watchfulness and Activity suffice, in order to the Discharge of such a Business. It is comparatively *easy*, to go through the *Forms of Prayer* and *Praise*, whatever they are ; to *read*, or from present Conception to *utter*, a few Words before God : But to *unite the Heart* in God's Service, to *wrestle with him for a Blessing*, to *pour out the Heart before him*, to speak to him as *searching the very Heart* ; so that He should say, " This is Prayer : " This, my Brethren, is *a Work indeed* ; and he that is conscientious in the Discharge of it, will find, that it is not to be dispatched in a few hasty Moments, nor without serious

Reflection, and a resolute Watch maintained over the Spirit.

NEW *Labours* also arise to the *Regenerate* Soul, in Consequence of the Concern it has to promote *Religion* in the World.— Being possessed, as I formerly shewed you the Heart of the Good Man is, with an *unfeigned Love* to his Fellow-Creatures, and knowing of how great Importance *Religion* is to the Happiness of Men, he pleads earnestly with GOD for the Propagation and Success of the *Gospel*: And he endeavours, according to his Ability and Opportunity, "to promote it; to promote *pure and undefiled Religion* in his Family, and his Neighbourhood, even in all around him. And this requires Observation and Application, that this Attempt may be prudently conducted, and great Resolution in order to its being rendered effectual: It requires great Diligence in *watching over ourselves*, lest our Examples prove inconsistent with our Precepts; and no small Degree of *Courage*, considering how averse the Generality of Mankind are to Admonitions and Reproofs; in Consequence of which, a Person can hardly act the Part of a faithful *Friend*, without exposing himself to the Hazard of being accounted an *Enemy*.

SUCH are the *New Labours* of the real *Christian*: Let any Man try to perform them, and he will not find them *light*: But to encourage the Attempt, let me further add,

V. THAT the *Regenerate Soul* has its *New ENTERTAINMENTS* too.

HE has *Pleasures*, which a *Stranger* *intermeddles not with*<sup>†</sup>, and which the *World* can neither give, nor *take away*<sup>‡</sup>; Pleasures, which a thousand Times over-balance the most painful *Labours*, and the most painful *Sufferings* too; and which sweetly mingling themselves with the various Circumstances of Life, through which the *Christian* passes, do as it were *gild* all the Scene, and make all the Fatigues and Self-denial of his Life far more agreeable, than any of those *Delights* the *Worldling* or the *Sensualist* can find in the Midst of his unbounded and studied Indulgences.—But here I shall be in great Danger of repeating what I said under a *former Head*, when I was speaking of the *New Joys*, which the *Christian* feels, in Consequence of the great *Change* that *Regeneration* makes in his Soul: And therefore, omitting what I then observed, concerning the *Pleasure of Communion with GOD thro' Christ*,

† Prov. xiv. 10. • ‡ John xvi. 22.



Christ, and of perceiving a *Work of Divine Grace upon the Soul*, I shall now touch upon some other Sources of exalted *Entertainment*, which did not so directly fall under *that Head*.

I. THE *Christian* finds *New Pleasures* in the *Word of GOD*.

YOU know, with what Relish the *Saints* of old spake of it. *Thy Words were found*, says the Prophet, *and I did eat them; and thy Word was unto me the Joy and Rejoicing of mine Heart*<sup>w</sup>. *Thy Statutes*, says the Psalmist, *are more to be desired than Gold, yea, than much fine Gold; they are sweeter also than Honey, and the Honey-Comb*<sup>x</sup>.—The Apostle *Peter* beautifully represents this, when he exhorts the *Saints* to whom he wrote, *as new-born Babies to desire the sincere Milk of the Word, that they might grow thereby*<sup>y</sup>. And the *Infant*, that smiles on the Breast, and with such Eagerness and Delight draws its Nourishment from it, seems an amiable Image of the humble *Christian*, who receives the *Kingdom of GOD*, and the *Word* of that Kingdom, *as a little Child*<sup>z</sup>; who lays up Scripture in his Heart<sup>a</sup>, and draws forth the Sweetness of it, with a firm Persuasion, that

<sup>w</sup> Jer. xv. 16.      <sup>x</sup> Psal. xix. 10.      <sup>y</sup> 1 Pct. ii. 2.  
<sup>z</sup> Mark x. 15.      <sup>a</sup> Job xxii. 22.

that it is indeed *the Word of GOD*, and was appointed by him for the Food of his Soul.

- 2. HE also finds *New Pleasures* in the *Ordinances of Divine Worship*.

HE is glad, when it is said unto him, *Let us go into the House of the Lord<sup>b</sup>*. He indeed esteems *the Tabernacles of the Lord* as *amiable*, and regards *a Day in his Courts* as *better than a thousand elsewhere<sup>c</sup>*. And this *Pleasure* arises, not merely from any Thing peculiar in the Administrations of this or that Man, who officiates in Holy Things; but from the Nature of the Exercise in general, and from a Regard to the Divine Authority of those Institutions, which are there observed. He feels a sacred Delight, in an Intercourse with GOD in those Solemnities; in Comparison of which all the Graces of Composition and Delivery appear as little, as the Harmony of *Instruments*, or the Perfume of *Incense*, to one of the *Old Testament Saints*, when compared with the *Light of GOD's Countenance*, which was *lifted up* on the pious Worshipper under the *Mosaick Forms*, when in his Temple every one spake of his Glory<sup>d</sup>. One Thing has he desired of the Lord, and that he seeks after, that he may dwell

• <sup>b</sup> Psal. cxxii. 1.    <sup>c</sup> Psal. lxxxiv. 1, 10.    <sup>d</sup> Psal. xxix. 9.

*dwell in the House of the Lord all the Days of his Life*; not to amuse his vain Imagination, not to gratify his Ear, not to indulge his Curiosity with useless Enquiries, nor merely to exercise his Understanding with sublime Speculations; but *to behold the Beauty of the Lord, and to enquire in his Temple* <sup>c</sup>.

3. HE likewise finds a *New Entertainment* in the *Conversation of Christian Friends*.

HE now knows what it is, to have *Fellowship with those*, whose *Communion is with the Father, and with his Son Jesus Christ* <sup>f</sup>. His *Delight is now in them*, that are truly *the Excellent of the Earth* <sup>e</sup>. He delights to dismiss the usual Topicks of Modern Conversation, that some Religious Subject may be assumed, not as Matter of Dispute; but as Matter of devout Recollection; and loves to hear the plainest *Christian* express his Experimental Sense of Divine Things. Those Sentiments of Piety and Love, which come warm from a gracious Heart, are always pleasing to him; and those appear the dearest *Bands of Friendship*, which may draw him nearer to his Heavenly Father, and unite his Soul in Ties of more ardent Love to his Redeemer. A Society of such *Friends* is indeed

<sup>c</sup> Psa'. xxvii. 4.    <sup>f</sup> 1 John i. 3.    <sup>e</sup> Psa'. xvi. 3.

deed a Kind of Anticipation of *Heaven*; and  
 to chuse, and delight in such, is no con-  
 temptible Token, that the Soul has attained  
 to some considerable Degree of Preparation  
 for it. I only add,

VI. THAT in Consequence of all this,  
 the *Regenerate* Soul, has *New Hopes*  
 and *Prospects*.

MEN might be very much assisted in  
 judging of their true State, if they would  
 seriously reflect, what it is they *hope* and  
*wish for*? what are those *Expectations* and  
*Desires*, that most strongly impress their  
 Minds? A vain Mortal, untaught and un-  
 changed by Divine Grace, is always dressing  
 up to himself some empty Phantom of Earth-  
 ly Happiness, which he looks after and pur-  
 sues; and foolishly imagines, " Could I  
 " grasp it, and keep it, I should be happy."  
 But Divine Grace teaches the real *Christian*  
 to give up these empty Schemes: " God,  
 does he say, " never intended *this World* for  
 " my Happiness: He will make it tolerable  
 " to me; he will give me so much of it,  
 " as he sees consistent with my highest In-  
 " terest; he will enable me to derive In-  
 " struction, and it may be Consolation, out  
 " of its Disappointments and Distresses:  
 " But he reserves my Inheritance for the  
 " *Eternal*

“ *Eternal World.* I am begotten again to a  
 “ *lively Hope, by the Resurrection of Jesus*  
 “ *Christ from the Dead, even to the Hope*  
 “ *of an Inheritance incorruptible, and unde-*  
 “ *filed, and that fadeth not away*” : And tho’  
 “ it be for the present reserved in Heaven,  
 “ it is so safe, and so great, that it is well  
 “ worth my waiting for, tho’ ever so long ;  
 “ *for the Things that are not seen, are Eter-*  
 “ *nal*.” And this indeed is the true *Cha-*  
*ra*cter of a Good Man. *Eternity* fills his  
 Thoughts ; and growing sensible, in another  
 Manner than he ever was before, of the  
 Importance of it, he pants after the Enjoy-  
 ment of *Eternal Happiness*. Assign any  
*limited Duration* to his Enjoyment of God  
 in the Regions of Glory, and you would  
 overwhelm him with Disappointment : Talk  
 of *Hundreds, of Thousands, of Millions of*  
*Years*, the Disappointment is almost equal :  
*Periods* like these, seem scarce distinguish-  
 able from each other, when compared with  
 an *Eternal Hope*. To *Eternity* his Desires  
 and Expectations are raised ; and he can be  
 contented with nothing less, than *Eternity* :  
 Perfect Holiness, and perfect Happiness *for*  
*Ever and Ever*, without any Mixture of  
 Sin, or any Allay of Sorrow ; *this* he firmly  
 expects, *this* he ardently breathes after ; a  
*Felicity*, which an *Immortal Soul* shall never  
 out-

SER. 3. *that is the Object of his Hopes.* 95

outlive, and which an *Eternal G O D* shall never cease to communicate. *This Heavenly Country* he seeks; he considers himself as a *Citizen* of it, and endeavours to maintain *his Conversation* there<sup>k</sup>; to carry on, as it were, a daily Trade for *Heaven*, and to lay up a *Treasure* there<sup>l</sup>; in which he may be rich and great, when all the Pomp of this *Earth* is passed away as a *Dream*, and all its most precious Metals and Gems are melted down among its vilest Materials in the last Universal Burning.

THIS is the *Change*, the glorious *Change* which *Regeneration* makes, in a Man's *Character*, and *Views*: And who shall dare to speak, or to think, *contemptibly* of it? Were we indeed to represent it as a Kind of *Charm*, depending on an *External Ceremony*, which it was the peculiar Prerogative of a certain Order of Men to perform, and yet on which *Eternal Life* was suspended; one might easily apprehend, that it would be brought into much Suspicion. Or should we place it in any *Mechanical Transports* of Animal Nature, in any *blind Impulse*, in any *strong Feelings*, not to be described, or accounted for, or argued upon, but known by some Inward inexplicable *Sensation* to be Divine; we could not wonder, if calm and prudent Men

• <sup>k</sup> Phil. iii. 20.

• <sup>l</sup> Matt. vi. 20.

Men were slow to admit the Pretension to it, and were fearful it might end in the most dangerous *Enthusiasm*, made impious by excessive *Appearances of Piety*.—But when it is delineated by such fair and bright *Characters*, as those that have now been drawn; when these *Divine Lineaments* on the Soul, by which it bears the Image of its Maker's Rectitude and Sanctity, are considered as its *necessary Consequence*, or rather as its *very Essence*; one would imagine, that every rational Creature, instead of cavilling at it, should pay an immediate Homage to it, and earnestly desire, and labour, and pray, to experience the *Change*: Especially as it is a *Change so desirable* for itself; as we acknowledge *Health* to be, tho' a Man were not to be rewarded, for *being well*; nor *punished*, any farther than with the *Malady* he contracts, for any Negligence in this respect.

WHERE is there any Thing can be more *ornamental* to our Natures, than to have all the *Powers of the Mind* thus *changed* by Grace, and our *Pursuits* directed to such Objects, as are worthy of the best Attention and Regard?—to have our *Apprehensions* of Divine and Spiritual Things enlarg'd, and to have right Conceptions of the most important Matters;—to have the Stream of our *Affections* turn'd from empty Vanities, to Objects that are proper to excite and fix them;—to have

have our *Resolutions* set against all Sin, and a full Purpose form'd within us of an immediate Reformation and Return to GOD, with a Dependance on his Grace to help us *both to will and to do*; — to have our *Labours* stedfastly applied, to conquer Sin, and to promote Religion in ourselves and others; — to have our *Entertainments* founded in a Religious Life, and flowing in upon us from the sweet Intercourse we have with GOD in his Word and Ordinances, and the delightful Conversation that we sometimes have with Christian Friends; — and finally, to have our *Hopes* drawn off from Earthly Things, and fixed upon Eternity? — Where is there, any Thing can be more *honourable* to us, than thus to be *renewed after the Image of him that created us*<sup>m</sup>, and to *put on the New Man, which after GOD is created in Righteousness and true Holiness*<sup>n</sup>? And where is any Thing that can be more *desirable*, than thus to have the Darknefs of our Understandings cured, and the Disorders rectified, that Sin had brought upon our Nature? Who is there that is so insensible of his Depravity, as that he would not long for such a happy *Change*? Or who is there that knows how excellent a Work it is, to *be transformed by the renewing of the Mind*<sup>o</sup>, that would not with the greatest Thankful-

<sup>m</sup> Col. iii. 10.<sup>n</sup> Eph. iv. 24.<sup>o</sup> Rom. xii. 2.



98      *A Call to enquire about it.* SER. 3.  
ness adore the Riches of Divine Grace, if it  
appear that he is thus become a *New Crea-*  
*ture*; that *Old Things are passed away*, and  
*behold, all Things are become New*?

BUT I shall quickly shew you, that *Re-*  
*generation* is not only *ornamental, honour-*  
*able, and desirable*; but *absolutely necessary*,  
as ever we would hope to share the Blessings  
of God's Heavenly Kingdom, and to escape  
the Horrour of those, that are finally, and  
irrevocably excluded from it. This *Argu-*  
*ment* will employ several *succeeding Dis-*  
*courses*: But I would dismiss you, <sup>at present</sup>  
with an earnest Request, that you would in  
the mean Time renew your Enquiries, as  
to the Truth of *Regeneration* in your own  
Souls; which, after all that I have been  
saying, it will be very inexcusable for you  
to neglect, as probably you will hear few  
*Discourses*, in the whole Course of your  
Lives, which centre more directly in this  
Point, or are more industriously calculated  
to give you the safest and clearest Assist-  
ance in it. May GOD abase the Arrogance  
and Presumption of every self-deceiving  
Sinner; and awaken the Confidence and  
Joy of the feeblest Soul, in whom this *New*  
*Creation* is begun!

SER-



## S E R M O N IV.

The NECESSITY of REGENERATION argued, from the Immutable Constitution of GOD.

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JOHN iii. 3.

*Jesus answered and said unto him,  
Verily, verily I say unto thee,  
Except a Man be born again,  
he cannot see the Kingdom of  
GOD.*

WHILE the *Ministers of Christ* are discoursing of such a Subject, as I have before me in the Course of these *Lectures*, and particularly in this Branch of them which I am now entering upon, we may surely, with the utmost Reason address our Hearers, in those Words of *Moses* to *Israel*, in the Conclusion of his dying Discourse: *Set your Hearts unto all the Words which I testify*

100      *The Occasion of the Words.*      SER. 4.  
*among you this Day, which ye shall command  
your Children to observe and do, even all the  
Words of this Law; for it is not a vain Thing  
for you, because it is your Life*<sup>a</sup>. That must  
undoubtedly be your *Life*, concerning which  
the Lord *Jesus Christ* himself, the *Incarnate  
Wisdom of God*, the *faithful and true Wit-  
ness*<sup>b</sup>, has said, and said it with a solemn  
repeated *Asseveration*, that without it a *Man*  
*cannot see the Kingdom of G O D.*

THE *Occasion* of his saying it deserves your  
Notice; tho' the Niceties of the *Context*  
must be waved in such a Series of *Sermons*  
as this. He *said it to a Jew* of conside-  
rable Rank, and, as it appears, one of the  
Grand *Sanhedrim*, or Chief Council of the  
Nation; who *came* not only for his own  
private Satisfaction, but in the Name of se-  
veral of his Brethren, to discourse with *Christ*  
concerning his Doctrine, at the *first Passover*  
he attended at *Jerusalem*, after he had en-  
ter'd on his publick Ministry. Our Lord  
would, to be sure, be peculiarly careful,  
what *Answer* he return'd to such an En-  
quiry: And this is his Answer, *Verily, verily  
I say unto thee, Except a Man be born again,  
he cannot see the Kingdom of G O D*: As if  
he should have said, "If the Princes of  
" *Israel* enquire after my Character, let them  
" know, that I came to be a Preacher of Re-  
genera-

<sup>a</sup> Deut. xxxii. 46, 47.

<sup>b</sup> Rev. iii. 14.

SER. 4. *To be born again is a great Change.* 101

“generation; and that the Blessings of that Kingdom which I am come to reveal and erect, are to be peculiar to Renewed and Sanctified Souls; who may, by an easy and natural *Figure*, be said *to be born again.*” And the *Figure* appears very intelligible, and very instructive to those, that will seriously consider it; and might lead us into a Variety of pertinent and useful Remarks.

You easily perceive, that *to be born again*, must intimate *a very great Change*; coming, as it were, into a *New World*, as an *Infant* does; when after having lived a while a Kind of *Vegetative Life* in the Darkness and Confinement of the Womb, it is born into open Day; feels the Vital Air rushing in on its Lungs, and Light forcing itself upon the awaken'd Eyes; hears Sounds before unknown; opens its Mouth to receive a yet untasted Food; and every day becomes acquainted with *New Objects*, and exerts *New Powers*, till it grows up to the Maturity of a *perfect Man*. Such, and in some Respects greater and nobler than this, is the *Change* which *Regeneration* makes in a Heart, before unacquainted with Religion; as you may have seen at large from the preceding *Discourses*.

BUT I might further observe, that the *Phrase* in the *Text*, may also express the

102 *It is a very humbling Change.* SER. 4.  
*humbling Nature* of this *Change*, as well as  
the *Greatness* of it. *Erasmus* gives this Turn  
to the Words; and it is so edifying, that I  
should have mentioned it at least, tho' I had  
not thought it so just, as it appears. *To be*  
*born again*, must signify *to become as a little*  
*Child*<sup>c</sup>; and our Lord expressly and fre-  
quently assures us, that without this *we can-*  
*not enter into the Kingdom of Heaven*<sup>d</sup>. He  
has pronounced the very first of his *Blessings*  
on *Poverty of Spirit*<sup>e</sup>; and where this is  
wanting, the Soul will never be intitled to  
the rest. A mild and humble, a docile  
and tractable Temper, a Freedom from  
Avarice and Ambition, and an Indifference  
to those *great Toys* of which Men are gene-  
rally so fond, are all Essential Parts of the  
*Christian* Character; and they have all, in  
one View or another, been touched upon  
in the *preceding Discourses*. Let it be for-  
given however, if considering the Import-  
ance of the Case, you are told again, that  
*in Malice ye must be Children*<sup>f</sup>; and that if  
*any Man think himself wise, he must become a*  
*Child, and even a Fool, that he may be wise*  
*indeed*<sup>g</sup>.

I MIGHT observe once more, that these  
Words intimate *the Divine Power*, by which  
this

<sup>c</sup> Matth. xviii. 3.      <sup>d</sup> Mark x. 15. Luke xviii.  
<sup>e</sup> Matth. v. 3.      <sup>f</sup> 1 Cor. xiv. 20.      <sup>g</sup> 1 Cor.  
iii. 18.

SER. 4. *A Divine Power must effect it.* 103  
*this great and humbling Change is effected.*  
 Our first Formation and Birth is the *Work* of  
 GOD, and no less really so in the succeeding  
 Generations of Men, than the first Production  
 of Adam was, when GOD formed him of the  
 Dust of the Earth, and breathed into his Nos-  
 trils the Breath of Life <sup>h</sup>. We may each  
 of us say, with respect to the Natural Birth,  
 and in an accommodated Sense with respect to  
 the Spiritual too, *Thine Eyes did see my Sub-*  
*stance, being as yet imperfect, and in thy*  
*Book till my Members, which in Continuance*  
*of Time were fashioned, were written, when*  
*as yet there was none of them* <sup>i</sup>. All the first  
 gracious Impressions that were made upon  
 the Mind, and all the gradual Advances of  
 them, till Christ was formed in the Heart,  
 and the New Creature animated, must, (as I  
 shall hereafter shew at large,) be ultimately  
 and principally referred into a *Divine Opera-*  
*tion*; and in this Sense, it is GOD that  
 brings every good Purpose in the Mind to the  
 Birth, and GOD that gives Strength to bring  
 forth <sup>k</sup>.

BUT I omit the farther Prosecution of  
 these Remarks at present, because they co-  
 incide with what I have said in former *Dis-*  
*courses*, or what will occur in those which  
 are yet to come: And shall only further  
 consider the Words, as they are a Confirma-

H 4 tion

<sup>h</sup> Gen. ii. 7. . <sup>i</sup> Psal. cxxxix. 16. <sup>k</sup> Isa. lxvi. 9.

tion of, and therefore a proper Introduction to, what I am to lay before you under the *Third General Head* of these Discourses; in which, as I have already shew'd, who may be said to be in an *Unregenerate State*, and how great that *Change* is which *Regeneration* makes in the Soul, I shall now proceed,

THIRDLY, To shew the high *Importance*, yea, the absolute *Necessity* of this *Change*.

OUR Lord expresses it in a very lively and awakening Manner, in these few determinate Words, which are here before us: *Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of GOD.* You see how emphatical the Words are: He who is himself invariable Truth, *the same Yesterday, to Day, and for Ever*<sup>1</sup>, repeats it again and again, with as much Solemnity as he ever uses upon any Occasion; repeats it *to us*, as he did to *Nicodemus*, “ *Verily, verily I say unto you, that* “ *is, I seriously deliver it as a Truth of* “ *infinite Moment; Except a Man, i. e.* “ *any Man, whatever his Profession, what-* “ *ever his Knowledge, or whatever his Pri-* “ *vileges may be; tho' he be a Jew, tho'* “ *he*

<sup>1</sup> Heb. xiii. 8.

SER. 4. *The general Plan of the Subject.* 105

“ he be a *Pharisee*, tho’ he be, as thou  
“ *Nicodemus* art, a *Ruler* or a *Senator*; ex-  
“ cept he be *born again*, and have that great  
“ *Change*, so often described in the Word  
“ of God, wrought by the Operation of the  
“ *Spirit* in his Mind, he cannot see the *King-*  
“ *dom of GOD*: He cannot by any Means  
“ approach it, so as to *enter into it*, or have  
“ any Share in the important Blessings  
“ which it contains.”

THAT we may more fully understand,  
and enter into, this weighty Argument, I  
shall from these Words,

I. BRIEFLY consider, what it is to see  
the *Kingdom of GOD*.

II. SHEW, how *absolutely impossible* it is,  
that any *Unregenerate Man* should see it.  
And,

III. How *wretched* a Thing it is, to be  
*deprived* of the *Sight*, and Enjoyment  
of it.

AND I am well persuaded, that if you  
diligently attend to these Things, you will  
be inwardly and powerfully convinced, that  
no Argument could be more proper to de-  
monstrate the *Importance* and *Necessity* of  
*Regeneration*, than this, which our Lord has  
suggested



106      *What we are to understand*      SER. 4.  
suggested in these awful, emphatical, and  
comprehensive Words.

I. I AM to shew you, *what it is to see  
the Kingdom of GOD.*

AND for the Explication of it, it will be  
necessary to consider,—what we are to un-  
derstand by *this Kingdom*; — and what is  
meant by *seeing it*.

[1.] I WOULD shew you, what we are to  
understand by *the Kingdom of GOD.*

AND you will pardon me, if I state the  
Matter pretty largely; because the *Phrase*  
is used in *Scripture* in *different Senses*; and  
the true Interpretation of many Passages in  
it depends on a proper Distinction between  
them. You may observe then for the Ex-  
plication of *this Phrase*,—that *the Kingdom  
of GOD* in general signifies “the *Society*  
“ of those, who profess themselves the Ser-  
“ vants and Subjects of *Christ* ;” and in  
Consequence of this,—that there are some  
Passages, in which it peculiarly relates to  
“ the *imperfect Dispensation* of this *King-*  
“ *dom*, and the Beginning of it in the  
“ *World* ;”—and others, in which it relates  
to “ the more *perfect Form*, which this *Soci-*  
“ *ety* is to bear in the *World of Glory*.”

•      . I. THE

THE Kingdom of GOD, or the Kingdom of Heaven, (for they are *Synonymous Phrases*) does in the general signify  
 “ the Society of those, who profess them-  
 “ selves the Servants and Subjects of  
 “ *Christ.*”

You well know, *this* was a *Phrase* used among the *Jews*; and therefore the *Original* of it is to be traced from the *Old Testament*: And I apprehend it to be this. Almost every *Christian* is aware, that in the early Days of the *Jewish Commonwealth*, as *Samuel* with great Propriety expresses it, *GOD was their King*<sup>m</sup>. *Jehovah* was not only the great Object of their Religious Regard, as the Creator and Supporter of the whole World; but he was also their *Supream Civil Magistrate*, settling the Forms of their Political Government, and reserving to himself some of the chief Acts of Royal Authority. They did indeed afterwards *desire another King, like the other Nations* round about them<sup>n</sup>. But still *those Kings* being appointed by *GOD*, were indeed to be looked upon as no other than *his Vicegerents*, tho’ another Kind of Governors than he had originally instituted. By Degrees their peculiar Regard to the Civil Authority of *GOD* among them,

<sup>m</sup> 1 Sam. xii. 12.

<sup>n</sup> 1 Sam. viii. 5.

108 *The Kingdom of GOD the same* VER. 4  
 them, as well as to his Religious Authority which was nearly connected with it, in a great Measure wore out ; and their Government went through a great many different Forms, which it would be unnecessary here particularly to describe. Nevertheless GOD was pleased to declare by *King David*, and by many others of his holy *Prophets*, that he would in due Time interpose to erect another, and a far more extensive Kingdom in the World: Not indeed upon the same Political Principles, with that which he exercised over the *Jews*; which Principles would by no Means have suited this extensive Design: But it should be a Kingdom, in which the Authority of the *GOD of Heaven* should be acknowledged, and his Laws of universal Righteousness observed, with greater Care, and to nobler Purposes, as well as by a vastly greater Number of Subjects, than ever before. *This Kingdom* he determined to commit to the Government of the *Messiah*, who with regard to this was called *the Lord's Anointed, his King whom he set upon his holy Hill of Zion* ° ; and to whom indeed he would give all Power, not only on *Earth*, but in *Heaven* too <sup>p</sup> ; so that having trained up his Subjects here, in the Discipline of Holiness and Obedience, he should at length translate them to another and a better Country,  
 that

° Psal. ii. 2, 6.

<sup>p</sup> Matt. xxviii. 18.

*that is, a Heavenly, where they should see his glory, and should reign with him in Eternal Life.*

THIS plainly appears, from the whole Tenor of the *Old and New Testament*, to have been the grand Plan of GOD, with respect to the *Messiah's Kingdom* : And you will easily see, that coming from God, as its Great Author, and referring to him as its End, it may, with great Propriety, be called *the Kingdom of GOD* ; and ultimately terminating in the Heavenly State, it may also properly be called the *Kingdom of Heaven*. These were Phrases, which prevailed in the Jewish Nation, before Christ, or his immediate Fore-runner appeared : And indeed they were used by Daniel, in a very remarkable Manner, which probably made them so familiar to the Jews, who had some peculiar Reasons for studying his Writings, even more than those of some other Prophets. After that Prophet had foretold the Rise and Fall of several great Empires of the World, he adds, *And in the Days of these last Kings, i. e. of the Romans, shall the GOD of Heaven set up a Kingdom, which shall not be destroyed, — but shall stand for ever*<sup>a</sup>. And the Person, whom the Ancient of Days, i. e. the eternal and ever blessed GOD, should fix on the Throne of *this Kingdom*, from his appearing in the Human Nature

<sup>a</sup> Dan. ii. 44.

110 *The Kingdom of GOD signifies* *SY. R. 4.*  
 ture is called *the Son of Man* <sup>†</sup>: *I saw in the*  
*Night-Visions, and behold, one like the Son of*  
*Man, came with the Clouds of Heaven, and*  
*came to the Ancient of Days, and they brought*  
*him near before him: And there was given*  
*him Dominion, and Glory, and Kingdom, that*  
*all People, Nations, and Languages should*  
*serve him: His Dominion is an Everlasting*  
*Dominion, which shall not pass away, and*  
*his Kingdom that which shall not be de-*  
*stroyed.*

IN allusion to this, when our Lord *Jesus*  
*Christ* appeared, he called himself *the Son*  
*of Man*: And he particularly used *this*  
*Phrase*, as it was exceedingly proper that  
 he should, in this Conference with *Nico-*  
*demus*, again and again <sup>†</sup>. And all those,  
 who being convinced of the Divine Com-  
 mission he bore, submitted themselves to  
 him, might in this respect be said, to *enter*  
*into the Kingdom of GOD, or of Heaven*;  
 that is, into the *Society* which had so long  
 been foretold, and expected, under that  
 Title. *This Kingdom*, as the above-men-  
 tioned *Prophecy* declared, was to be raised  
 from very low *Beginnings* under the personal  
 Ministry of *Christ*, and his *Apostles*, till at  
 last it should extend through very distant  
 Regions of the World, and *Kings* and *Princes*  
 should submit themselves to it, and reckon  
 it

<sup>†</sup> Dan. vii. 13, 14.      <sup>†</sup> John iii. 13, 14.

JOHN 4. *the Society of Christ's Servants.* 111  
it their Glory to enroll themselves among  
his Subjects.

AGREEABLE to this Meaning of the  
*Phrase* and to this View with respect to  
the Establishment of *his Kingdom*, our Lord  
opened his Ministry, with preaching, as  
*John the Baptist* had done, *the Kingdom of  
Heaven*<sup>1</sup>. And you will see, that in most  
Places of the Gospel, where the *Phrase* oc-  
curs, it is to be taken in this Sense. Thus our  
Lord says, *Blessed are the poor in Spirit; for  
theirs is the Kingdom of Heaven*<sup>2</sup>; i. e. they  
are fit to be Members of *this Society*, and  
to receive the Blessings of it. *Seek first the  
Kingdom of GOD, and his Righteousness*<sup>3</sup>;  
i. e. labour to serve the Interest of this So-  
ciety that I am erecting, and to obtain and  
promote *that Righteousness*, which it recom-  
mends, and is intended to establish in the  
World. And again, *Suffer little Children to  
come unto me, and forbid them not; for of  
such is the Kingdom of GOD*<sup>4</sup>: Persons with  
such a Disposition are most fit to become  
*my Subjects*, and to enter into this Holy  
and Spiritual Society. And when our Lord  
says to the *Pharisees, Publicans and Harlots*  
*go into the Kingdom of GOD before you*<sup>5</sup>;  
he means, no doubt, they are more ready  
than you, to join themselves to the Society  
of

<sup>1</sup> Matt. iii. 2. iv. 17.    <sup>2</sup> Matt. v. 3.    <sup>3</sup> Matt.  
vi. 33.    <sup>4</sup> Luke xviii. 16.    <sup>5</sup> Mark xxi. 31.

of those, who profess themselves *my Subjects*. And once more, when he speaks of some, who chose the Severities of a *Jingle Life*, that with less Entanglements they might serve the Interests of *his Church*, he expresses it, by their *making themselves Eunuchs for the Kingdom of Heaven's Sake* <sup>2</sup>.

I SHALL only add, that the *Phrase*, by a near Connection with this Sense, sometimes signifies *the Charter of this Society*, or the *Privileges* which it affords to its Members; as when our Lord says, *Whoever shall not receive the Kingdom of GOD as a little Child, shall in no wise enter therein* <sup>3</sup>.

THIS then is the general Sense of *this Phrase*: It signifies “the Society of those, who should submit themselves to the Government of Christ, as appointed by GOD to rule over them; who are thereby to be consider’d, as GOD’s People and Subjects.” In Consequence of this, you will easily apprehend,

2. THAT it comprehends “the more imperfect Dispensation, under which the Members of *this Society* are, during their Abode in the present World.

ALL that passes here, is indeed but the *Opening*

<sup>2</sup> Matt. xix. 12.

<sup>3</sup> Luke xviii. 17.

SER. 4. *in its present imperfect State.* 113

*Opening of Christ's Kingdom:* Nevertheless ~~this~~ *Phrase* does sometimes more particularly refer to *this Opening*; and there are several Passages, in which it would be apparently absurd, to suppose it comprehended the Glories of the *Invisible State*, to which Christ intended finally to conduct his faithful Servants. Thus *our Lord* tells the *Pharisees*, *The Kingdom of GOD is come unto you*<sup>b</sup>, i. e. that gracious *Dispensation* under the *Messiah*, by which God is gathering Subjects to his Son. And elsewhere he says to them, *The Kingdom of GOD cometh not with Observation*, i. e. not with such Outward Shew and Grandeur as you expect; but *behold, it is within*, or (as it might be render'd,) *among you*<sup>c</sup>: God has begun to open and establish it, tho' you know it not; and has actually brought many poor Sinners into it, whom you proudly deride, as ignorant and accursed. Thus also when *our Lord* says to *Peter*, *I will give unto thee the Keys of the Kingdom of Heaven*<sup>d</sup>, it would be most absurd to suppose, he meant to grant to him the Power of admitting into, or excluding from, *the World of Glory*: But the plain Meaning is, that he should bear a distinguished Office in the *Church* upon Earth, and be the Means of admitting *Jews* and

<sup>b</sup> Matt. xii. 28.    <sup>c</sup> Luke xvii. 20, 21.    <sup>d</sup> Matt. xvi. 19.



*Gentiles* into it. Here, as in many other Instances, *the Kingdom of GOD*, or of *Heaven*, means much the same with the professing *Church of Christ*, during its Settlement in this imperfect State: As *It* undoubtedly does, when *Christ* threatens his Hearers, that *the Kingdom of GOD should be taken away from them*<sup>c</sup>: And when he represents it, as consisting of *Good and Bad*<sup>f</sup>, of *Tares and Wheat*<sup>g</sup>; but declares, that at the last Day he will gather out of his Kingdom all Things that offend, and them that do Iniquity<sup>h</sup>; whereas nothing of that Kind shall ever enter into the Kingdom of Glory. But yet,

3. *IT* ultimately relates to “the more perfect Form and State of this Society in the Kingdom of Glory.”

You very well know, that the Design of *God* in his Gospel, was not to establish a *Temporal Kingdom*, as the *Jews* expected; nor merely to form a *Body of Men*, who should live upon Earth with some peculiar Forms of Worship, under very excellent Rules, and with distinguished Privileges of a Spiritual Nature; but that all these ultimately referred to the *Invisible World*. Thither *the Son of Man* was removed, when he

<sup>c</sup> Matt. xxi. 43.    <sup>f</sup> Matt. xiii. 48.    <sup>g</sup> Ver. 25.  
<sup>h</sup> Ver. 41.

SER. 4<sup>s</sup> *in its glorious State above.* 115

he had finished the Scenes of his Labour and Sufferings upon Earth; and *thither* all the true and faithful *Members of the Kingdom* were sooner or later to be brought, and *there* were to have their final Settlement, and everlasting Abode, in a far more splendid and happy State, than the greatest Monarch on Earth has ever known: They shall *there*, as the *Apostle* most properly expresses it, *reign in Life by Jesus Christ*<sup>i</sup>. Now as *the Kingdom of GOD upon Earth* is to be considered with a leading View to *this*; so we sometimes find, that *this glorious State* of its Members, or (which will come much to the same Thing,) *the Society of the Faithful* in this glorious State, is, by way of Eminence, called *the Kingdom of GOD*: And with regard to *this*, they whose Characters are such that they shall be *excluded* from thence, are represented as having *no Part* in the *Kingdom of Heaven*, tho' they have been by *Profession* Members of the *Church of Christ* on Earth. Of this you have a remarkable Instance, where *our Lord* says, *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven*<sup>k</sup>: Now it was *calling Christ Lord*, or professing a Regard to him as a Divine Teacher and Governor, which was the

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very

<sup>i</sup> Rom. v. 17. . . <sup>k</sup> Matt. vii. 21.

very Circumstance, that distinguished the Members of *his Kingdom on Earth* from the rest of Mankind: Yet as they who do this insincerely, shall be *excluded* from *final Glory*, it is said, *they shall not enter into the Kingdom of Heaven*.—So also the *Apostle* tells us, that *Flesh and Blood*, i. e. such gross Machines of Animal Nature as those in which we now dwell, *cannot inherit the Kingdom of GOD*<sup>1</sup>; they cannot dwell in so pure a Region; and therefore it is necessary, that before they enter upon it, those who are found *alive* at the illustrious Day of *Christ's Appearance*, should undergo a miraculous *Change*, to fit them for such an Abode.—In Reference to this we are likewise told, that *then*, i. e. at the great Resurrection-Day, *the Righteous shall shine forth as the Sun, in the Kingdom of their Father*<sup>m</sup>.—And this is what *our Lord* most certainly had in View, when he tells the impenitent *Jews*, that *there should be weeping and gnashing of Teeth, when they should see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of GOD, and they themselves thrust out*<sup>n</sup>: Which could not be meant of the Privileges of the *Christian Church upon Earth*, in which the *Patriarchs* had no Share; nor did the *Jews* at all envy those professing *Christians*, who most evidently had:

<sup>1</sup> 1 Cor. xv. 50.    <sup>m</sup> Matt. 'xiii. 43.    <sup>n</sup> Luke xiii. 28.

had: It must undoubtedly therefore be numbered among those Passages, in which *the Kingdom of Heaven* chiefly refers to *the State of Glory*. And I apprehend, the *Text* here before us may be added to that Catalogue; which leads me to shew,

• [2.] WHAT we are to understand by  
*Seeing the Kingdom of GOD.*

Now in general you will easily apprehend, that to *see the Kingdom* is to *enjoy the Blessings of it*.—There is no Need of enumerating many Passages of Scripture, where *to see* properly signifies *to enjoy*. This is apparently the Sense of it, when *Christ* declares, *Blessed are the pure in Heart; for they shall see GOD*: For the *Deity* cannot be the *Object of Sight*; but the Promise is, that such Souls, (Oh that we may be in their Number!) shall for ever *enjoy* the most delightful Communications from him. And thus again we are to understand it, where it is said, *What Man is he that desireth Life, and loveth many Days, that he may see, i. e. that he may enjoy Good?* For otherwise, to *see it* without *enjoying it*, would be a great Aggravation of Misery and Distress. And in this Sense, it is most evident, that *seeing the Kingdom of GOD* must here be put,

I 3

for

for enjoying the chief and most important *Blessings* appropriated to this happy State; because, as I have just been observing, *condemned Sinners* are represented in another Sense, as *seeing that Kingdom* and the glorified Saints in it; but viewing it only at an unapproachable Distance, as a Spectacle that fills them with Horror and Despair.

THIS therefore is, upon the whole, the Meaning of this Passage: “ That no *Unregenerate* Soul shall finally have any Part “ in the *Glory* and *Happiness*, which *Christ* “ has prepared for his faithful Subjects; nor “ can any that appear to be such, according “ to the Tenor and Constitution of the “ Gospel, be admitted into the Number “ even of *professing Christians*.” It is true indeed, a Man may appear under such a *Disguise*, that those who are in this Sense *the Stewards of the Mysteries of GOD*\*, may, in the Judgment of Charity, be obliged to think well of him, and to admit him: But *Christ*, who intimately knows him, does even now discern him. The present External Privileges he enjoys, are such, as he has no just Right to; and in a little Time, *Christ* will *root him out of this Kingdom* with a Vengeance, and he shall be openly declared a *Rebel*, and one whom the *Lord* of it *never knew*, or *never approved*†. So that upon the

\* 1 Cor. iv. 1.

† Mat. vii. 23.

SER. 4. *can see the Kingdom of GOD.* 119  
 the whole, it is so little a Part that he had  
 in ~~the~~ *Kingdom*, and that for so short a  
 Time, that it may, in the free Language of  
 Scripture, be said, that he has *never seen the*  
*Kingdom of GOD* at all; that he has *neither*  
*Part nor Lot in this Matter*<sup>†</sup>, has *no Part*  
 with God's Chosen, *nor any Lot* with his  
 Inheritance.

HAVING thus largely explained the  
 Meaning of *this Phrase*, I now proceed,

II. To shew you, how *certain* this De-  
 claration of *our Lord* in the *Text* is,  
 or how *absolutely impossible* it is, that *any*  
*Unregenerate Man* should thus *see the*  
*Kingdom of GOD.*

Now this I shall argue,—partly “ from  
 “ ~~the~~ *immutable Constitution of GOD*, whose  
 “ *Kingdom* it is;”—and partly “ from the  
 “ *Nature of its Blessings*, which are such,  
 “ that no *Unregenerate Man*, while he con-  
 “ tinues in that State, can have any Fitness  
 “ or Capacity to *enjoy them*.”

THE *First* of these Considerations is co-  
 pious and important enough, to furnish out  
 abundant Matter for the Remainder of *this*  
*Discourse*; and it will be difficult to dis-  
 patch it within these Limits.

- [1.] THE *Impossibility* there is, that any  
 • *Unregenerate Man*, should enter ~~into~~ *the*  
*Kingdom of GOD*, appears “from the  
 “ *immutable Constitution of that GOD*,  
 “ *whose Kingdom it is.*”

h

THIS might be sufficiently argued, from the express and emphatical *Words* of our *Lord Jesus Christ* in the *Text*. For he bore his *Father's Commission*, to preach the *Gospel of the Kingdom*, to publish the good *News* of its *Erection* and *Success*, and likewise to declare *its Nature*, and the *Method of Admittance* into it. And he is himself the *Great Sovereign* of that *Kingdom*; and consequently cannot but perfectly, and beyond all Comparison with any other, know the *Whole of its Constitution*.—But *GOD* has repeated the Declaration *by him*, and *by his other Messengers* to the *Children of Men*, in different *Ages*, and under different *Dispensations*, in such a *Manner* as suited its infinite *Importance*.—And therefore, for the farther *Illustration* of the *Argument*, I shall enumerate a great *Variety of Scriptures* that speak the same *Language*; not so much aiming therein at the *Speculative Proof* of the *Point*, as attempting to impress the *Consciences* of my *Hearers* with a *Sense of its Certainty*; and humbly hoping that some of those *sharp-pointed Arrows*, which I am now drawing out of the *Quiver*,

SER. 4. *immutable Constitution of GOD.* 121

of *GOD*, may, by the Direction of his Spirit, *enter the Reins* of some against whom they are levelled, and convince them of the *absolute Necessity* of an entire *Change* in their *Hearts*, as well as their *Lives*, or of the Vanity of all those *Hopes* which they entertain, while that *Change* is wanting. And let me bespeak your Attention, not to the Conjectures or Reasonings of a frail mortal *Man*, but to the solemn Admonitions and Declarations of the Eternal *G O D*; and be assured, that in one Sense or another, *his Word shall take hold on you*, as it has done on Sinners of former Generations, either for Conviction, or Condemnation.

THAT I may not be confounded in the Multiplicity of my *Proofs*, I shall range them under these *Three* distinct *Heads*.—The *Prophets* of the *Old Testament* were commissioned to make *this Declaration*.—It was renewed by the Preaching of *Christ*;—and was supported by the Testimony of the *Apostles* under the Inspiration of the *Holy Spirit*.

1. THE *Prophets* of the *Old Testament* were commissioned in effect to make *this Declaration*, that no *Unregenerate* Sinners should *enter into the Kingdom of G O D*.

WELL



WELL might our Lord say to Nicodemus, *Art thou a Teacher in Israel, and knowest not these Things* <sup>u</sup>? For to this in effect all the *Prophets bear Witness*, and it might be learned from almost every Page of their Writings. It is true, the particular *Phrase* of being *born again*, or *regenerated*, does not occur there; nor is it *expressly* said, that an *Unregenerate Man* shall not be admitted into *G O D's Kingdom*. But then the *Prophets* every where assert, what is in effect the same, that *no Wicked Man*, who does not heartily repent of his Sins, and turn from them to *G O D*, *must expect the Divine Favour*. Now if you consider what we mean by an *Unregenerate Man*, according to the Description I have given before, you will find it is just the same as an *Impenitent Sinner*: And if it be declared, that such are not to expect the Divine Favour, nay, that they must certainly prove the Objects of his Displeasure, this must certainly imply an *Exclusion from his Kingdom*, and must intend a great deal more than being *deprived of everlasting Happiness*. And thus you see, that *all those Scriptures*, which speak of the irreconcilable *Hatred of G O D* against *Sin*, and against all *Impenitent Sinners*, come in to do Service here, and are equivalent to the Declaration

<sup>u</sup> Ver. 10.

claration in the *Text*. And I may hereafter show you, that there are many *Scriptures* in the *Old Testament*, which lead Men to consider that *Change*, said to be so necessary, as what must be effected by a *Divine Operation* on their Souls. But as that will more properly come in under a *following Head*, I shall at present content myself with selecting a few *Scriptures*, as a Specimen of many Hundreds more, in Proof of the main Point before us; and I beseech you, that you would endeavour to enter, not only into the *Sense*, but the *Spirit* of them.

You well know, that *Unregenerate Sinners* are *Wicked Men*; and of such it is said, *GOD is angry with the Wicked every Day*; or *all the Day long*, as the *Original* imports. The Sinner lies down and rises up, goes out and comes in, under the Divine Displeasure; and tho' with great Patience GOD bears with him for a while, he is described as preparing his dreadful Artillery against him, to smite him even with a mortal Wound: So far will he be from admitting him into his Kingdom, that as it is there added, *If he turn not, he will whet his Sword; he has bent his Bow, and made it ready; he has also prepared for him the Instruments of Death*. And in another Place, he describes the dreadful Consequence of that Preparation in most lively Terms:

\* Psal. vii. 11.

\* Ver. 12, 13.

Terms: *If I whet my glittering Sword, and my Hand take hold on Judgment, I will render Vengeance to mine Enemies, and will reward them that hate me : I will make mine Arrows drunk with Blood, and my Sword shall devour Flesh, from the Beginning of Revenges on the Enemy,* i. e. as soon as I begin this awful Work<sup>y</sup>. And elsewhere he compares the Destruction which he will bring upon Sinners at last, to that which he executed on Sodom and Gomorrah, when he scattered Fire and Brimstone on their Habitations, and reduced their pleasant Country to a burning Lake : *Upon the Wicked he will rain Snres, Fire and Brimstone, and an horrible Tempest : This will be the Portion of their Cup<sup>z</sup> ; and oh, how unlike the State and Abode of those, who are the happy Subjects of his Kingdom !*

NONE of the *Prophets* speak in milder and more gentle Language to returning Penitents, than *Isaiah* ; yet he declares, *There is no Peace, saith my G O D, to the Wicked<sup>a</sup>.* Yea, he does, as it were, call in the Concurrence of all who feared God, and who loved their Country, to echo back and inforce the Admonition : *Say ye to the Righteous, that it shall be well with him ; but, on the other Hand, Woe to the Wicked, it shall be*

<sup>y</sup> Deut. xxxii. 41, 42.  
lvii. 21.

<sup>z</sup> Psal. xi. 6.

<sup>a</sup> Isai.

SER. 4. *Passages of the Old Testament.* 125  
*be ill with him; for the Reward of his Hands  
shall be given him* <sup>b</sup>.

THE Enumeration would be endless;  
and it would require more than the Time  
of a whole Discourse, only to *read over*, with-  
out any Comment or Remark, one Half of  
the *Passages*, which might properly be in-  
troduced on this Occasion. I will therefore  
only mention *Two* more, which tho' some  
of you may *bear* with Indifference, I con-  
fess I cannot *read* without a very sensible  
Inward Commotion.

THE one is that Passage in the *Mosaick  
Law*, where GOD directs his Servant to say,  
*Let there be among you a Root that beareth  
Gall and Wormwood*, or any Unregenerate Soul,  
who when he hears the Words of this Curse,  
shall bless himself in his Heart, saying, *I shall  
have Peace, though I walk in the Imagination  
of mine Heart, to add Drunkenness to Thirst,*  
and run into one Debauchery and Sin after  
another: *The Lord will not spare him, but  
the Anger of the Lord, and his Jealousy, shall  
smoke and be inflamed against that Man;—  
and the Lord shall separate him unto Evil,*  
out of all the Tribes of Israel, according to  
all the Curses of the Covenant, that are writ-  
ten in the Book of the Law <sup>c</sup>. There is a  
terrible *Emphasis*, of which we cannot but  
take Notice here: GOD declares, that if  
among

<sup>b</sup> Isai. iii. 10, 11.    <sup>c</sup> Deut. xxix. 18,—21.

*among all the Thousands of Israel, there was but one such presumptuous Sinner, that thus flattered himself in the Way of his own Heart, he would make a terrible Example of him, and separate that one Man to Evil, out of Thousands and Ten Thousands of his faithful and obedient Servants.*

THIS therefore is a Passage full of apparent *Terror* : The other is indeed a Language of *Mercy* ; but it contains a most *awful Insinuation*, which appears, as good *Archbishop Tillotson* expresses it, “ like a Razor set in Oil, which wounds with so much “ the keener Edge.” *As I live, saith the Lord GOD, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live ; turn ye, turn ye from your Evil Ways ; for why will ye die, O House of Israel* <sup>d</sup> ? thereby plainly intimating, that notwithstanding all that Gentleness of the Divine Nature, which he expresses in a most tender Invitation, which he confirms even with the Solemnity of an *Oath* ; yet, if Sinners did not *turn from their Evil Ways*, there was no Remedy, but they must die for it.

AND how, Sirs, will any of you that continue in an *Unregenerate State*, arm yourselves against these *Terrors* ? Is it by saying, “ that these are the *Thunders of Mount*  
“ *Sinai* ;

<sup>d</sup> Ezek. xxxiii. 11.

“ *Sinai* ; that these are *Denunciations* of the  
 “ *Old Testament* ; whereas the *New* speaks  
 “ in milder *Language* ?” You may easily  
 know the contrary ; and to this Purpose I  
 am farther to shew you,

2. THAT this *Declaration* was renewed  
 by the Preaching of *Christ*.

IT is true indeed, that *Grace and Truth*  
*came by Jesus Christ* : Yet all the *Grace*  
 and *Gentleness* of that Administration he  
 brought, did not contradict those awful  
*Threatnings* ; nay, it obliged him to set  
 them in a stronger Light.—He presently re-  
 peats to *Nicodemus* what he had just before  
 asserted in the *Text*, and declares, *Verily,*  
*verily I say unto thee, Except a Man be born*  
*of Water, and of the Spirit, he cannot enter*  
*into the Kingdom of GOD* ; i. e. “ As he  
 “ must be *baptized with Water*, in Order  
 “ to a regular *Entrance* into the *Society* of  
 “ my People, so he must also be *sanctified*  
 “ and *transformed* by the cleansing and re-  
 “ newing Influences of the *Spirit*, signified  
 “ by the *Water* there used, or he can have  
 “ no Part in the *Blessings* which my *Gospel*  
 “ brings.”—And that this must produce an  
*Universal Change*, in the *Life* as well as the  
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 of

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 “ brings.”—And that this must produce an  
*Universal Change*, in the *Life* as well as the  
*Heart*, and a faithful *Subjection* to the *Will*  
 of

John i. 17.

John iii. 5.



of GOD, without which no *Profession* will stand a Man in any stead, our Lord solemnly declares in the Conclusion of his incomparable *Discourse* on the Mount : *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doth the Will of my Father who is in Heaven : Many will say to me in that Day, Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderful Works ? And then will I profess unto them, I never knew you ; depart from me, ye that work Iniquity* <sup>s</sup>. And shall you, Sirs, merely, for having a Name and Place in his House, escape ; when those that have preached his Gospel, and wrought Miracles in Confirmation of it, when those that personally conversed with Christ, and those that ministered unto him, shall perish, if destitute of a holy Temper of Heart, and of its solid Fruit in their Lives ?—Has not our Lord expressly said, that he will gather out of his Kingdom all Things that offend, and them that do Iniquity ; and will cast them into a Furnace of Fire ; there shall be wailing and gnashing of Teeth <sup>h</sup> ?—Nay, in his infinite Compassion he has given to Sinners, as it were, a Copy of the Sentence, that will another Day be pronounced upon them ; that they may meditate

<sup>s</sup> Matt. vii. 21, 22, 23.      <sup>h</sup> Matt. xiii. 41, 42.

•meditate upon it, and review it, and judge  
 •whether they can bear the Terror of its Ex-  
 •ecution: Hear it attentively, and then say  
 •whether *Unregenerate* Sinners shall *enter into*  
*his Kingdom*. The dreadful Doom is this;  
*Depart from me, ye Cursed, into everlasting*  
*Fire, prepared for the Devil and his Angels*<sup>1</sup>.  
 And what now will you say to this? Can  
 any Soul of you imagine, that *the Lord*  
*Jesus Christ did not know* what would pass in  
 this Day, in which he is appointed to pre-  
 side? or that *knowing it*, and knowing it  
 would be something *different from this*, he  
 would, on any Consideration whatsoever,  
 make a false Representation, and lay so  
 much Stress upon it? Yet *one or other* of  
 these Things, you must secretly imagine;  
 or must own, that every *Unregenerate Sin-*  
 •ner, and you among the rest, must not on-  
 ly be •*excluded* from his Presence, but be  
*condemned* to suffer all the Fury of his Wrath,  
 in Company with *Devils and damned Spirits*,  
 in final Darkness, and everlasting Burnings.  
 It only remains, that I shew you,

3. •THAT the *same Testimony* was renew-  
 ed by the *Apostles*, under the Influences  
 of the *Holy Spirit*.

<sup>1</sup> Matt. xxv. 41.

You know, that they were authorized by their Great Master, to declare, in an authentick Manner, the *Constitution* of his *Kingdom*; and that *he who despises them, despises Christ*<sup>k</sup>. Now I would fain persuade you all, to consider this Argument as it lies in *Scripture*; to read over the *Epistolary Parts* of the *New Testament*, in this View, to observe what Encouragement they any of them give to an *Unregenerate Sinner*, to expect any Part in the *Kingdom of Heaven*. In the mean Time, permit me to present you with a few *Texts*, as a *Specimen* of the rest.

THE Apostle *Paul*, in his *Epistle* to the *Romans*, does indeed speak of GOD's *justifying the Ungodly*<sup>l</sup>; but lest any should vainly imagine that he encourages the *Hope* of those that continue so, he expressly tells us in the very same *Epistle*, that *the Wrath of GOD is revealed from Heaven against all Ungodliness and Unrighteousness of Men*<sup>m</sup>; and that e'er long *this Wrath* shall be executed, even in the *Day* of the more ample *Revelation of the righteous Judgment of GOD*; who will render to every Man according to his *Deeds*:—to them that do not obey the Truth, but obey *Unrighteousness*, (which is the Character of every *Unregenerate Sinner*,) *Indig-*  
*nation*

<sup>k</sup> Luke x. 16.<sup>l</sup> Rom. iv. 5.<sup>m</sup> Rom. i. 18.

*nation and Wrath; Tribulation and Anguish upon every Soul of Man that doth Evil, of the Jew first, as having had the most signal Advantages, tho' Advantages inferior to yours, and also of the Gentile<sup>n</sup>. And farther he assures us, that to be carnally minded, is Death; and that the Carnal Mind, which universally prevails in Men, till by regenerating Grace they are made Spiritual, is Enmity against GOD, and is not subject to the Law of GOD, neither indeed can be<sup>o</sup>.—*In another *Epistle*, he mentions it as a First Principle, in which, it might rationally be supposed, no *Christian* was uninstructed; *Know ye not*, says he, *that the Unrighteous shall not inherit the Kingdom of GOD<sup>p</sup>?*—And elsewhere he declares, that all External Modes of Religion, separate from that *entire Change* of Soul which I have described, are worthless and vain: *In Christ Jesus*, says he, or to those that desire any Part in him and his Kingdom, *neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature<sup>q</sup>.—*He likewise tells us to this Purpose, in another Place, that his Grace, *which has appeared unto all Men, teaches us to deny Ungodliness and Worldly Lusts, and to live soberly, righteously, and godly in this present World<sup>r</sup>*; and yet after all to acknowledge,

K 2

that

<sup>a</sup> Rom. ii. 5, 6, 8, 9.    <sup>o</sup> Rom. viii. 6, 7.    <sup>p</sup> 1 Cor. vi. 9.    <sup>q</sup> Gal. vi. 15.    <sup>r</sup> Tit. ii. 11, 12.

that it is *not by Works of Righteousness, which we have done, but according to his Mercy he saves us, by the washing of Regeneration, and the renewing of the Holy Ghost, which he has shed on us abundantly through Jesus Christ our Saviour*<sup>1</sup>.—And *without Holiness, which is the Effect of these Sacred Operations upon the Soul, he expressly tells us in another Place, that no Man shall see the Lord*<sup>2</sup>.—And to alledge but one more Passage from him; As it is evident, that all *'Unregenerate Sinners, and only they, are ignorant of God, and disobedient to the Gospel; he solemnly assures us, that instead of receiving such at last into his Kingdom, the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not GOD, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power*<sup>3</sup>.—This is the Testimony of the Apostle Paul in his own emphatical Words, zealous as he was for the Doctrine of *Free Grace*, which such Declarations as these do not in the least Degree contradict.

LET us now hear *his Brethren, the other Apostles of the Lord*.—James urges Sinners,  
if

<sup>1</sup> Tit. iii. 5, 6.  
i. 7, 8, 9.

<sup>2</sup> Heb. xii. 14.

<sup>3</sup> 2 Thes.

• if they ever desire to *draw nigh to GOD,*  
 • and to have him *draw nigh to them,* to  
*cleanse their Hands and purify their Hearts*<sup>w</sup>.  
 • And yet more expressly he says, when he  
 speaks of those, who should *receive the Crown*  
*of Life, which the Lord hath promised to them*  
*that love him; Of his own Will begat he us*  
*with the Word of Truth, that we should be a*  
*Kind of First-fruits of his Creatures*<sup>x</sup>.—The  
 Apostle Peter describes *Christians*, as those  
 whose Souls were purified in obeying the Truth  
 through the Spirit, being born again, not of  
 corruptible Seed, but of incorruptible<sup>y</sup>; and  
 as those, who were made Partakers of the  
 Divine Nature, having escaped the Corrup-  
 tion that is in the World through Lust<sup>z</sup>? —  
 • Again, John the beloved Disciple tells us,  
 that everyone that doth Righteousness, is born  
 • of GOD<sup>a</sup>; but he that committeth Sin, is of  
 the Devil<sup>b</sup>: And that every one that has a  
 well-grounded Hope of being like Christ, and  
 seeing him as he is, when he appears, puri-  
 fies himself, even as he is pure<sup>c</sup>.—And once  
 more, the Apostle Jude, as he describes  
 those who are sensual, and have not the Spi-  
 rit, as Men, that, if they were saved at all,  
 must be plucked out of the Fire<sup>d</sup>; so he  
 echo's back that awful Prophecy, which

K 3 *Enoch*

•  
<sup>w</sup> Jam. iv. 8.    <sup>x</sup> Jam. i. 12, 18.    <sup>y</sup> 1 Pet. i.  
 22, 23.    <sup>z</sup> 2 Pet. i. 4.    <sup>a</sup> 1 John ii. 29.    <sup>b</sup> 1 John  
 iii. 8.    <sup>c</sup> 1 John iii. 2, 3.    <sup>d</sup> Jude, ver. 19, 23.

134      *None that are Unregenerate* SER. 4.  
*Enoch* had so long since delivered, that *the Lord will come with ten thousand of his Saints, to execute Judgment upon all, and to convict all that are Ungodly, of all those ungodly Deeds and Words, by which they have violated his Law* .

†

THIS then appears, from the whole Tenor of the *Scriptures*, to be the Positive and Immutable *Constitution* of the great *GOD*, “ that none who are *Unregenerate*, shall be “ admitted to enjoy the *Happiness of Heaven*.” And from the View that we have taken of the Sacred Writings it is manifest, that this *in every Age* has been the Language of the Word of *GOD* ; and *under every Dispensation* we have sufficient Evidence of this important Truth. This is the Doctrine of the *Old Testament* ; and many are the Passages that I have offered from *the Law of Moses*, and from *the Prophets*, and *the Psalms*, that shew it is *impossible* an Unrenewed Soul should *enter into Heaven*. And the same also is asserted in the strongest Terms in the *New Testament* ; and when *Christ* came to set *the Gospel of the Kingdom* in a clearer Light, the Purport of the Declaration that he makes to *Nicodemus* in the *Text*, was frequently repeated by him in the Course of his Preaching, and represented as, the Rule  
he

• he would regard at the Last Day. And the  
 • inspired *Apostles* speak the same Thing with  
 an united Voice, and testify at large in their  
 • *Epistles*, that it is absolutely *necessary* we  
 should be *born again*, if ever we would  
 hope to see the *Kingdom of GOD*.

• So that now, Sirs, I may say, *Call, if*  
*there be any that will answer; and to which*  
*of the Saints will you turn*<sup>f</sup>, to encourage  
 your vain and presumptuous *Hope*, of find-  
 ing your Lot among God's People in the  
*Kingdom of Glory*, if you are Strangers to  
 that important and universal *Change*, which  
 we before described as *Regeneration* in the  
*Scripture Sense* of the Word? The *Prophets*  
 under the *Old Testament*, and *Christ*, and his  
*Apostles* under the *New*, concur, in all the  
 • Variety of the most awful Language, to ex-  
 pose so presumptuous a *Hope*. And is it not  
 audacious *Madness* in any, to venture their  
 Souls upon it? Thus you would undoubtedly  
 judge of any Man, who should strike a Dag-  
 ger into his Breast, or discharge a Pistol at  
 his Head, on this Presumption, that the Al-  
 mighty Power of God could prevent his  
 Death, tho' the Heart or the Brain were  
 pierced. But it is much greater *Folly*, for a  
 Man, while he continues in an *Unregenerate*  
*State*, to promise himself a Part in the *King-*

K 4

dom



136      *The Sinner's Hope is vain.* SER. 4.  
*dom of Heaven.* For tho' there would be  
no Reason in the World to expect a *miracu-*  
*lous Interposition*, to save a Life which a  
Man was so resolutely bent to destroy ; yet  
none can say, that such an *Interposition* would  
contradict any of the express Engagements of  
*GOD's Word* ; whereas to admit an *Unrege-*  
*nerate* Sinner into the Regions of *Glory*,  
would be violating, not *this* or *that* single  
Declaration, but the whole Series and Tenor  
of it : And we shall farther shew, in the  
*next Discourse*, that it would also be, in  
effect, altering the very *Nature* of the *Hea-*  
*venly Kingdom* itself, as well as its *Constitu-*  
*tion*. Now what *Hope* can be more *despe-*  
*rate*, than that which can have no Support,  
but in the Subversion of the *Redeemer's King-*  
*dom*, and even of the *Eternal Throne* of  
*GOD*, the Foundations of which are *Righ-*  
*teousness* and *Truth* !





## S E R M O N V.

Of the INCAPACITY of, an UNRE-  
GENERATE Person for relishing  
the Enjoyments of the Heavenly  
World.

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JOHN iii. 3.

*—Except a Man be born again,  
he cannot see the Kingdom of  
G O D.*

**I**N order to demonstrate the *Necessity* of  
*Regeneration*, of which I would fain  
convince, not only your Understandings, but  
your Consciences, I am now proving to you,  
that *without it it is impossible to enter into the  
Kingdom of GOD*: And how *weighty a Consi-  
deration* that is, I am afterwards to represent.

THAT it is thus *impossible*, the Words in  
the *Text* do indeed sufficiently prove: But  
for the farther Illustration of the Subject,  
I have proposed to consider it under *Two*  
distinct Views.

I HAVE

I HAVE already shewn, it is *impossible*, because “the *Constitution of the Kingdom of Heaven* is such, that GOD has solemnly declared, and this under *different Dispensations*, and more or less plainly in *all Ages* of his Church, that no *Unregenerate Person*, *i. e.* no *Impenitent Sinner*, shall have any Part in it.” And I am now further to shew,

[2.] THAT “the *Nature of the Future Happiness* (which is here chiefly signified by *the Kingdom of GOD*,) is such, that an *Unregenerate Person* would be *incapable of relishing it*, even upon a Supposition of his being admitted into it.”

THIS is a Thought of so great Importance, and so seldom represented in its full Strength, that I shall at present confine my Discourse entirely to it.

I KNOW, Sinners, it will be one of the most difficult Things in the World, to bring you to a serious Persuasion of this Truth. You think *Heaven* is so lovely, and so glorious a Place, that if you could possibly get an Admittance thither, you should certainly be *happy*. But I would now set myself, if possible, to convince you, that this is a rash and ill-grounded Persuasion; and that on  
the

SER. 5. *no Relish for Heaven, if there.* 139  
the contrary, if you were now in the Regions of Glory, and in the Society of those blessed Inhabitants, *that unrenewed Nature,* and *unsanctified Heart* of yours, would give you a *Disrelish* for all the sublimest Entertainments of that blissful Place, and turn *Heaven* itself into a Kind of *Hell* to you.

Now for the Demonstration of this, it is only necessary for you, seriously to consider “ what a Kind of *Happiness* that of *Heaven* “ is, as it is represented to us *in the Word* “ of *GOD* ;” for from thence undoubtedly we are to take our Notions of it.

You might, to be sure, sit down, and imagine a *Happiness* to yourselves, which would perfectly suit your Degenerate Taste ; a *Happiness*, which the more entirely you were enslaved to Flesh and Sense, the more exquisitely you would be able to enter into it. If *GOD* would assign you a Region in that beautiful World, where you should dwell in fine Houses, magnificently furnished, and gayly adorned ; where the most harmonious Musick should sooth your Ear, and delicious Food and generous Wines, in a rich Variety, should regale your Taste : If he should give you a splendid Retinue of People, to caress and attend you, offering you their humblest Services ; and acknowledging the most servile Dependance upon  
your

your Favour : Especially, if with all this he should furnish you with a Set of Companions, just of your own Temper and Disposition, with whom you might spend what Proportion of your Time you pleased, in Gaming and Jollity, in Riot and Debauchery, without any Interruption from the Reproof, or even the Example of the Children of GOD, or from Indispositions of Body, or Remorse of Conscience : *This* you would be ready to call *Life*, and *Happiness* indeed : And if the great Disposer of all Things were but to add *Perpetuity* to such a Situation, you would not envy Persons of a more refined Taste the *Heaven* you lost, for such a *Paradise* as this.

SUCH indeed was the *Happiness*, which *Mahomet* promised to his Followers : Flowery Shades, and gay Dresses, luxurious Fare, and beautiful Women, are described with all the Pomp of Language in almost every Page of his *Alcoran*, as the glorious and charming *Rewards*, which were to be bestowed on the Faithful after the Resurrection. And if this were the *Felicity* which the *Gospel* promised, *Extortioners* and *Idolaters*, *Whoremongers* and *Drunkards*, would be much fitter to inherit the *Kingdom of GOD*, than the most pious and mortified *Saint* that ever appeared upon Earth. But here, as almost every where else, the *Bible* and the *Alcoran* speak.

— speak a very different Language ; and far from leading us into such *gross* and *sensual* Expectations, our Lord *Jesus Christ* has told us, that *the Children of the Resurrection neither marry, nor are given in Marriage ; but are like the Angels of GOD in Heaven*<sup>a</sup>, and enjoy such *pure* and *spiritual Delights*, as are suited to such holy and excellent Creatures.

IT is true, that in the Book of *Revelations*, stately Palaces and shining Habits, delicious Fruit and harmonious Musick, are all mentioned, as contributing to the *Happiness* of those, who have the Honour to inhabit the *New Jerusalem*. But then the Style of that obscure and prophetic Book naturally leads us, to consider these merely as *Figurative Phrases*, which are made use of to express the *Happiness* that Divine Wisdom and Love has prepared for the Righteous, in a Manner accommodated to the Weakness of our Conceptions : Or at least, if in any of these Respects Provision be made for the Entertainment of a *glorified Body*, whatever its Methods of Sensation and Perception may be, all will be temperate and regular : And after all, this is *even there* represented, but as the least considerable Part of our *Happiness*, the Height of which is made to consist in the most elevated Strains of Devotion, and in an entire and everlasting

<sup>a</sup> Matth. xxii. 30.

142 *The Word of GOD describes it* SER. 5.  
lasting Devotedness to the Service of *GOD*  
and of *the Lamb*.

LET us therefore immediately proceed to settle the Point in Question, by a more particular Survey of the *several Branches* of the *Celestial Felicity*; as represented to us in the *Word of GOD*: And from thence it will undeniably appear, that were an *Unregenerate* Soul in the same Place with the Blessed, and surrounded with the same External Circumstances, the Temper of his Mind would not by any Means allow him to participate of their *Happiness*. For it is plain, the *Scripture* represents the *Happiness of Heaven*, as consisting,—in the *Perfection* of our Minds in *Knowledge* and *Holiness*;—in the *Sight* and *Service* of the ever-blessed *GOD*,—in *beholding the Glory* of our exalted *Redeemer*;—and *enjoying the Society* of glorious *Angels* and perfected *Saints*,—throughout an endless *Eternity*.—Now, Sinners, it is *impossible*, you should *enter* into any such *Delights* as these, while you continue in an *Unregenerate State*.

1. ONE very considerable Part of the *Happiness of Heaven* consists, “ in that  
“ *Perfection of Knowledge and Holiness*,  
“ to which the Blessed shall be there  
“ exalted ;” in which the *Unregenerate*  
Soul can have no Pleasure.

~~THUS~~ we are told, that *the Spirits of Just Men* shall there be *made perfect* <sup>b</sup>; for *nothing that defiles*, as every Degree of Moral Imperfection does, *shall enter into the New Jerusalem* <sup>c</sup>. An Old Testament Saint conceived of *Future Happiness*, as consisting in *being satisfied with the Likeness of GOD* <sup>d</sup>: A Character, that is manifestly most agreeable to the View of it, which the *beloved Disciple* gives us, where he says, that *when Christ shall appear, we shall be like him, for we shall see him as he is* <sup>e</sup>; which must certainly refer to the *Glories of the Mind*, which are of infinitely greater Importance, than the highest imaginable Beauty and Ornament, that can be put upon the *Corporeal Part* of our Nature in its most illustrious State.

Now from this *Perfection of Holiness*, which shall then be wrought in the Soul, there will naturally arise an unspeakable *Complacency* and *Joy*, something resembling that, which the blessed GOD himself possesses, in the Survey of the infinite and unspotted Rectitude of his own most holy Nature. And in Proportion to the Degree, in which *the Eyes of our Understandings are enlightened* to

<sup>b</sup> Heb. xiii. 23.    <sup>c</sup> Rev. xxi. 27.    <sup>d</sup> Psal. xvii 15.  
<sup>e</sup> 1 John iii. 2.



to discern wherein true Excellency consists, will the Soul be delighted in the Consciousness of such considerable Degrees of it in itself.

BUT surely it will be superfluous for me, to undertake to demonstrate, that an *Unregenerate* Soul can have *no Part* in this *Divine Pleasure*, which implies the compleat *Renewal of the Mind* as its very Foundation. For to imagine that he might, would be supposing him *Regenerate*, and *Unregenerate* at the same Time. As *Mr. Baxter* very well expresses it, “ The *Happiness* of “ Heaven is *Holiness*; and to talk of being “ *happy without it*, is as apparent Nonsense, “ as to talk of being well without Health, “ or being saved without Salvation.”

I WOULD only add on *this Head*, That the highest Improvement of our Intellectual Faculties could not make us *Happy*, without such a *Change* in the *Affections* and the *Will*, as I have before described under the former *General Head*. For the more clear and distinct the *Knowledge* of true Excellence and Perfection is, the greater would be your Anguish and Horror, to see and feel yourselves entirely destitute of it; and it is exceeding probable, that Spirits of the most elevated Genius have the keenest Sensation of that Infamy and Misery, which is inseparable

• rable from the Prevalence of Sinful Dispositions in such Minds as these.

- 2. ANOTHER very considerable Branch of the *Celestial Happiness*, is that which arises “ from the *Contemplation* and “ *Enjoyment* of the ever blessed *GOD* ;” but of this likewise an *Unregenerate* Sinner is incapable.

As our own Reason assures us, that *GOD* is the greatest and best of Beings, and the most deserving Object of our Enquiries and Regards, one would think it would naturally lead us to imagine, that the *Perfection* and *Happiness* of the Human Soul consists in the *Knowledge* and *Enjoyment* of him ; and that when it arrives at the Seat of compleat *Felicity*, it must intimately *know him*, and *converse with him*. And in this View, I have sometimes been surprized, that Men of such distinguish’d Abilities, as some of the *Heathen Poets* and *Philosophers* appear to have been, should have had no greater Regard to the *Supream Being* in the Descriptions which they give us of the *Future Happiness*. That Sort of Friendship for them, which an Acquaintance with their Writings must give to a Person of any Relish for the Beauties of Composition, makes one almost unwilling to expose the low and despicable

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Ideas,

146 *The Happiness of Heaven consists* SER. 5.  
 Ideas, which they often give of the State of  
 their greatest *Heroes* in the Regions of Im-  
 mortality.—But *the Word of GOD* speaks  
 a very different Language. Our Lord re-  
 presents the *Rewards* to be bestowed on the  
*pure in Heart*, by telling us, that *they shall*  
*see*, i. e. contemplate and enjoy *GOD*<sup>f</sup> :  
 And virtuous Souls, who *overcome* the Temp-  
 tations with which they are here surround-  
 ed, shall be made as *Pillars in the House*  
*of their GOD*, and shall go no more out<sup>g</sup> :  
 And it is else-where said, that *his Servants*  
*shall serve him, and shall see his Face*<sup>h</sup>. And  
*David's* Views under a darker Dispensation  
 rose to such a Degree of Refinement, as to  
 say, *As for me, I shall behold thy Face in*  
*Righteousness*<sup>i</sup> ; which he mentions as a *Feli-*  
*city* infinitely superior to all the Delights of  
 the most prosperous Sinner.

BUT now, Sinners, it is utterly *impos-*  
*sible*, that while you continue in an *Unre-*  
*generate State*, you should *behold the Face of*  
*GOD* with Pleasure. The unutterable *De-*  
*light*, which the blessed Inhabitants of *Hea-*  
*ven* find in it, arises not merely from the  
 abstract Ideas of his Essential Perfections,  
 but from *a Sense of his Favour* and Love to  
 them. It is *this* that gives a Relish to the  
 whole

<sup>f</sup> Matt. v. 8.      <sup>g</sup> Rev. iii. 12.      <sup>h</sup> Rev. xxii.  
 3, 4.      <sup>i</sup> Psal. xvii. 15.

Survey, and rejoices the Heart of all the Saints, both *in Heaven*, and *on Earth*. He is a *GOD* of awful Majesty and irresistible Power, of infinite Wisdom and unspotted Holiness, of unerring Justice, invariable Fidelity, and inexhaustible Goodness; and *this GOD is our GOD, he will be our Guide, and our Portion for ever<sup>k</sup>*. And were it not for this View, let a Creature *think of GOD* with ever so much Spirit and Propriety, he must *think of him, and be troubled<sup>l</sup>*; yea, he must be filled with unutterable Horror and Confusion, as the *Devil* is, at the Thought of an infinitely perfect Being, in whom *he has no Interest*, from whom he has *nothing friendly* to expect; and if *nothing friendly*, then every Thing *dreadful*.

Now it is certain, Sinners, that while you continue in an *Unregenerate State*, under the Influence of that *Carnal Mind*, which is *Enmity against GOD<sup>m</sup>*, and full of unconquerable Rebellion against his Law, there can be no Foundation for a *Friendship* between him and your Souls; nor for any Persuasion, or any Apprehension, of your *Interest* in his *Favour* and *Love*. *Friendship*, you know, supposes something of a Similitude of Nature and Sentiment; for as God himself argues, *How can Two walk together, except*  
L 2 *they*

<sup>k</sup> Psal. xlviii. 14. lxxiii. 26. <sup>l</sup> Psal. lxxvii. 3.  
<sup>m</sup> Rom. viii. 7.

148     *The Unregenerate are unable*     SER. 5.  
*they be agreed<sup>n</sup>?* Now I have before ob-  
served to you at large, that *GOD*, being  
of purer Eyes than to behold Evil<sup>o</sup>, must ne-  
cessarily hate all the Workers of Iniquity: The  
Foolish therefore shall not stand in his Sight<sup>p</sup>,  
or shall not be admitted to such a Situation:  
Nor would they indeed be able to endure  
it.—Let Conscience judge, what Satisfaction  
you could find in the Presence of a *GOD*,  
that you knew scorn'd and hated you, even  
while he suffered you to continue among  
the Croud of his Children and Servants.  
The more lively Ideas you had of the Beauty  
and Perfection of the Divine Nature, the  
more you must loath yourselves, feeling so  
unlike him, and so abominable to him:  
And what Pleasure do you think consistent,  
with such Self-Contempt and Abhorrence?  
Or rather, would not the wretched Degene-  
racy of your Nature lead you another Way;  
and a Kind of unconquerable Self-Love,  
joined even with this Consciousness of De-  
formity and Vileness, lead you to hate *GOD*  
himself? It is described as the fatal Effect  
of prevailing Wickedness in the Heart, *My*  
*Soul loathed them, and their Soul also abhorred*  
*me<sup>q</sup>*. And thus would it probably work in  
you, and produce in your wretched Breasts  
a mortal Hatred against him, and an envious  
Rage

<sup>n</sup> Amos iii. 3.

<sup>o</sup> Hab. i. 13.

<sup>p</sup> Psal. v. 5.

<sup>q</sup> Zech. xi. 8.

• *Rage*, at the Thought of his perfect Happiness: A State of Mind, of all others that can be imagined, the most odious, and the most tormenting. • How, Sirs, could your Hearts, possessed with these Diabolical Passions, *bear to see* the Beams of his Glory surrounding you on every Side? How could you *bear to hear* the Songs and Adorations, that were continually addressed to his Throne; and *to observe* the humble Attendance of all the *Hosts of Heaven* about it, who perpetually reckon it their Honour and Happiness to be employed in Obedience to his Commands? Such a *Sight* of the *Glory* and *Felicity* of your *Divine Enemy* would make you, so far as your limited Nature was capable of it, *miserable* even in Proportion to the Degree in which *He is happy*. This was, no doubt, the Torment of the *Devils*, as soon as they had harboured a *Thought* of *Hostility* against GOD; and the *Remembrance* of *that Glory* in which they once saw him, and which they know he still invariably possesses, is surely an Everlasting Vexation *to them*; and it would be so *to you*, if you were within the *Sight* of it.

BUT further, the *Blessed in Heaven* find their Everlasting Entertainment “in the *Service of GOD.*” *They rest not Day and Night, saying, Holy, holy, holy, Lord GOD*  
L. 3
*Almighty;*

150      *Nor is it possible for them*      SER. 5.

*Almighty* <sup>r</sup>; i. e. they are continually employed, either in the immediate Acts of Devotion, or in other *Services*, in which they still maintain a Devotional Temper, and are breathing out their Souls in holy Affections, while their active Powers are employed in the Execution of his Commands. But as I have already shewn you, that while in an *Unregenerate State* you could have *no Sense* of his *Favour* to you; it is very apparent, that you could have *no Sentiments* of *Gratitude* and *Love* towards him. So that while *Angels* and glorified *Saints* were breathing out their Souls in the most delightful and rapturous *Praises*, you must keep a sullen Kind of *Silence*: Or, if it were possible that your *Harps* and *Voices* should sound as melodiously as theirs, it would be all *Ceremony* and *Shew*; the *Musick of the Heart* would be wanting; and you would look on all the External Forms of Service, but as a *tedious Task*, and count it your *Misfortune* that the Customs of the Place obliged you to attend them. You may the more easily apprehend and believe this, when you consider what little *Rash* you *now* have for those Solemnities of *Divine Worship*, in which sincere *Christians* have the most lively *Foretastes of Heaven*. You know in your own Consciences, that short  
and

and interrupted as our *publick Services* are, they are the *Burden* of your Lives. You know that you say, in your *Hearts* at least, *When will the Sabbath be past, and the New Moon be gone?* Judge then, how insupportable it would be to you, to spend an *Everlasting Sabbath* thus. I question not, but to your wretched Spirits *Annihilation* would appear vastly preferable to an *Eternal Existence* so employed.

3. ANOTHER very considerable Branch of the *Happiness of Heaven*, is that which arises “from the *Sight of the* “*Glory of an exalted Redeemer* ;” but for this likewise no *Unconverted Sinner* can have any *Relish*.

THIS is a View of the *Future Happiness*, which *our Lord* gives us, when he *prays* for his People in those memorable Words, *engraven*, as I hope, upon many of our *Hearts* ; *Father, I will that they whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me.* And he elsewhere *promises* it, as the great *Reward* he would bestow upon his People ; *If any Man serve me, let him follow me ; and where I am, there also shall my Servant be.* And agreeable to this, the Apostle

L 4

Paul

Amos viii. 5. John xvii. 24. John xii. 26.



152 *The Happiness of Heaven consists* SER. 5.

*Paul* represents it, as the transporting *View* in which he considered the *Happiness* of the *Future World*; *I desire*, says he, *to depart, and to be with Christ; which is far better*<sup>w</sup>; incomparably beyond any of the *Enjoyments* of the present *World*, which can come into *Competition* with it.—But for *this Part* of the *Happiness* of *Angels*, and of the *Spirits* of *Just Men made perfect*, it is also evident, that you, *Sinners*, can have *no Relish*.

THE *Sight of Christ* will afford *holy Souls* a transporting *Delight*, because they will regard it as *the Glory* of *their Redeemer* and *their Friend*, and as a *Pledge* and *Security* of *their own Glory*. But what *Foundation* can you, *Sinners*, find for such a joyful *Sympathy* with *Christ*, and such a comfortable *Conclusion* with regard to *yourselves*? Such is the wretched *Degeneracy* of your *Nature*, that tho' *Christ* be indeed *the chiefest among Ten Thousand*, and altogether lovely<sup>x</sup>, being *the Brightness* of his *Father's Glory*, and *the express Image* of his *Person*<sup>y</sup>, possessed of every *Divine Perfection* and *Excellence*; yet you now slight and neglect him, and discern in him *no Form nor Comeliness, for which he is to be desired*<sup>z</sup>: And were you *Unregenerate* in *Heaven*, the same *Principle* would prevail. Now where there is *no Love*

<sup>w</sup> Phil. i. 23.    <sup>x</sup> Cant. v. 10, 16.    <sup>y</sup> Heb. i. 3.

<sup>z</sup> Isai. liii. 2.

*Love* to a Person, there can be *no Delight* in his Converſe, nor any Pleaſure in his *Happineſs*. Nay, the *Contrariety* of your Nature to his, would rather occaſion *Averſion* and *Terror*. You could not but know, that the bleſſed *Jeſus* is *holy* and *undefiled*, and *ſeperate from Sinners*<sup>a</sup>; that he abhors all *Moral Evil* to ſuch a Degree, that he laid aſide *all the Glory* and Entertainments of *Heaven*, that he might *deſtroy* the Intereſt of *Sin* in this World of ours, and might *purify to himſelf a peculiar People, zealous of good Works*<sup>b</sup>: And when you ſhould recollect at the ſame Time that *Sinfulneſs* that continued to reign in your Hearts, and made you to *every good Work reprobate*<sup>c</sup>, you could not but know, that you muſt be *hateful to him*; and therefore could not but *fear*, leſt his Almighty Power ſhould be exerciſed for your Punishment and Deſtruction: And thus your *Terror* muſt riſe, in Proportion to the ſenſible Evidence you had of his Dignity and Authority. In a Word, you would ſtand like *guilty Rebels* in the Preſence-Chamber of their injured and diſpleaſed *Sovereign*: His Throne and his Scepter, his Robe and his Crown, his Courtiers and his Guards, though in themſelves ſplendid and magnificent Objects, only ſerve to terrify and  
amaze

<sup>a</sup> Heb. vii. 26.<sup>b</sup> Tit. ii. 14.<sup>c</sup> Tit. i. 16.

amaze them, while they display the Grandeur and Power of their Enemy.

4. ANOTHER very considerable Branch of the *Celestial Happiness*, will be “the *Society of Angels and glorified Saints* ;” but for this likewise an *Unregenerate Sinner* must be *unfit*.

YOU know, that when the *Apostle* speaks of our *Alliance* to the *Heavenly World*, he represents it as a *Social State* ; where excellent Spirits dwell together, and converse with each other with mutual Esteem and Endearment : *Ye are come*, says he, *to the Heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the First-born, which are written in Heaven, and to the Spirits of Just Men made perfect* <sup>d</sup>. It is *sitting down with Abraham, Isaac, and Jacob*, with all the Patriarchs and Prophets, all the Apostles and Martyrs, *in the Kingdom of Heaven* <sup>e</sup> : And perhaps you think, you shall want nothing more to compleat your *Happiness*, than to be admitted to a Place among them. But reflect a little more attentively upon the Circumstances of Things, and I am persuaded you will form a different Judgment.

THERE is no Reason to doubt, but that

at

<sup>d</sup> Heb. xii. 22, 23.

<sup>e</sup> Matt. viii. 11.

at your first Entrance into the Regions of Glory, you would be agreeably struck with the *View of those Inhabitants.* As for those Beauties of their Character, which consist in Love to God, and in Zeal for his Honour and Interest, it is certain, that you would be insensible of *them*, and pay but little Regard to them: But the *Humanity* and *Benevolence* of their *Temper* would, no doubt, render them agreeable to you; and so much the more, as Self-Love might lead you to expect some Personal Advantage by it. And it is more than possible, that you would be much prejudiced in their Favour, by those resplendent and attractive *Forms*, in which they appear; *Forms*, no doubt, far more beautiful and engaging, than any which the Children of Men ever saw upon Earth. On both these Accounts it might be natural enough for you, at first to address them with an Air of *Respect*, as Persons that you could be glad to be upon good Terms with, and in whose *Friendship* you could desire a Share.

BUT how do you think, that any such Proposal of *Friendship* would be received by an *Angel*, or a glorified *Saint*? No doubt, if there were any Prospect of converting you, or any Hope you might be brought to a devout and holy Temper, they would immediately become *Preachers of Righteousness*  
to

156 *The Unregenerate might admire*, SER. 5.  
 to you ; and endeavour by the most rational, the most pathetick, and the most insinuating Address, to awaken and charm you to a Sense of *Religion*, and so to form you to a Capacity for *Happiness*. But they would know, that according to the eternal *Constitution of G O D*, there could be no Room to entertain *such an Hope* ; but that *being filthy*, you must *be filthy still* : And therefore, as they would know you to be *incorrigible*, their Love to *G O D*, and their Concern to be approved and accepted by him, would prevent their forming any intimate *Friendship* with Persons, whose Natures were so contrary to *him*, and on whom *he* looked with such irreconcilable Abhorrence. And besides this, their own personal *Sanctity* of Character, would give them an *Aversion* to such corrupt and degenerate Creatures : So that how much so ever they might *pity* your Condition, they would turn away from you, as Objects, whose Presence and Converse were not to be endured.

AND do you not easily apprehend, that such a *Refusal* on their Part, would be both *shameful*, and very *provoking*, to you ? For which way could you bear it, to be thus rejected and dishonoured, by the most excellent Part of the Creation ; by those, whom perhaps

haps you once intimately knew, and with whom you conversed upon equal Terms; nay, by many, who were once much your • Inferiours, and whom perhaps, in the Pride of your Hearts, you would not condescend to regard? The natural Effect of this must surely be, that you would soon be proportionably displeased and *enraged* with the *Refusal*, as you were at first *charmed* at their *Appearance*: And when you saw that transporting *Pleasure* which they took in the Affection and Friendship of each other, and the Joy which the Divine Favour poured into their *Souls*, while *you*, in the very same Place, were excluded from these rich *Entertainments*, your Hearts would soon burn with *Envy* and *Indignation*; and as much as you before *admired them*, you upon this would come to *hate them*. And perhaps, *that Hatred* would put you upon some Attempt, to interrupt, or even, if it were possible, to destroy *that Happiness*, which you were not allowed to share. But then, when you saw them continually under the Divine Protection, and *compassed with his Favour*, as with a *Shield*, so that your Malice could not reach them, all the Keenness and Rancour of your Spirit would recoil upon itself; you would fly from their *Presence*, as *insupportable*; and would be glad to retire

retire to some meaner Apartment, or to hide yourselves in the Shades of Darkneſs; ſo that you might but get rid of the *Sight* of ſo many dazzling Objects, whoſe *Lustre*, inſtead of chearing your vitiated Eye, would pain and over-power it.

BUT if you ſhould not be transported to this *Diabolical Exceſs*; if it were poſſible for you, to behold the *glorified Saints*, and to live among them, without theſe *envious* and *tormenting Paſſions*; yet ſurely you would *want a Reliſh* for the moſt entertaining Part of their *Converſation*: Had you indeed a good *Natural Genius*, which to be ſure many *Unconverted Sinners* have, it might be very *agreeable* to hear them diſcourſing of the *Wonders of Nature*; and that *Curioſity*, which is, in ſome Meaſure, incident even to Perſons of the *meanest Capacities*, would make it *pleaſant* to hear them recount the important *Hiſtory* relating to the *Revolutions* of the *Angelick World*, which we on this Earth are entirely Strangers to, or at leaſt have been very little acquainted with theſe. But ſurely, the moſt delightful *Topics* of *Converſation*, which *Heaven* itſelf can furniſh out, muſt be thoſe which are *Religious* and *Divine*; the Infinite *Perfections* of the ever-blessed GOD; the *Personal Glories* and incomparable *Love* of his condeſcending, but exalted

exalted Son; and the Sanctifying Operations of the Blessed Spirit on the Soul, transforming it into the Divine Image, and making it meet for Eternal Glory. Yea, even when the Blessed Spirits above are handling Philosophical or Historical Subjects, they still consider them with a Regard to GOD, as his Perfections are displayed, and illustrated, in the Works of his Hands, and in the Conduct of his Providence. And here their Pleasure flows, not merely from a Set of Rational Ideas, which arise in their own Minds, or are suggested to them by others; but from the Exercise of those devout Affections upon the Blessed GOD, which are correspondent to these several Subjects of Discourse.

And can you, Sirs, who are alienatd from the Divine Life<sup>h</sup>, and accustomed to live in a continual Neglect and Forgetfulness of the Great Parent of Universal Nature, can you relish such Subjects as these? You would, no doubt, be discontented, and uneasy, in such a Scene: The Heavenly Oratory of this holy Society would have no Charms for you; but you would be longing for some of those vain and worthless Companions, which you were so fond of here upon Earth, to hear a merry Story, or a Song, or to join with them in the Pleasures of a Debauch.

5. AN-

<sup>h</sup> Ephes. iv. 18.



5. <sup>1</sup>ANOTHER considerable Branch of the *Happiness of Heaven* arises “from the  
 “ assured Prospect of the *Everlasting*  
 “ *Continuance* of this *Felicity* ;” but, if  
 an *Unregenerate* Soul could find any  
 Entertainment at all in *Heaven*, he cer-  
 tainly could have no Ground for such  
 an Expectation of its *Continuance*.

WHEN the Children of GOD on Earth think of the *Happiness of Heaven*, the *Eternity* of it makes a very deep Impression on their Hearts, and even swallows up their Souls with ardent Desire, and unutterable Joy: It raises their Esteem, and animates their Hope, while they reflect on that *exceeding and eternal Weight of Glory*<sup>1</sup>, that *House not made with Hands, eternal in the Heavens*<sup>k</sup>, and that *Inheritance incorruptible, and undefiled, and which fadeth not away*<sup>l</sup>.—And no doubt, but the *Blessed in Heaven* regard it in the same View, and all the *Pleasures* they enjoy are vastly increased by the Prospect of their *endless Duration*; so that by the Anticipation, of an *Eternity*<sup>1</sup> still to come, they do, as it were, every Moment enjoy an infinite Satisfaction.—But as for you, Sinners,<sup>1</sup> while you are so ill attuned to the *Happiness of Heaven*, the  
 Prospect

<sup>1</sup> 2 Cor. iv. 17.<sup>k</sup> 2 Cor. v. 1.<sup>l</sup> 1 Pet. i. 4.

Prospect of an *Eternal Abode* there would not, on the Principles I have laid down above, be a Prospect of *Eternal Happiness*, but rather, on the Whole, of *Eternal Uneasiness* to you.

BUT suffer me a little to discourse upon *another Supposition*; and let me now, for Argument sake, wave what I have been so long insisting upon, and *suppose*, that you could so far command the turbulent Passions of your own Heart, and so unite (as it were) the whole Powers of your Soul, to attend to the Beauty of Place, the Harmony of Musick, and whatever else may be supposed capable of regaling the Senses or the Imagination; as upon the whole to find *Heaven* a pleasing and *delightful Abode*, and to *wish*, that tho' some of its Entertainments were above your Taste and Capacity, yet you might be allowed an *Eternal Enjoyment* of the rest: Could there be any Room for you to *expect* a *perpetual Abode* in these Blissful Seats? No, Sinners, you would not be able so much as to *hope* it. The Good itself is so great, and *perpetual Enjoyment* even in any Degree has such a Kind of Infinite Value, that I know not how the purest and noblest Spirits in Heaven could absolutely have been secure of it, separate from the Engagement of a *Divine Promise*. And  
, M what

162 *The Unregenerate, if in Heaven*, SER. 5.  
 what *Divine Promise* would you be able to have Recourse to, in such a Circumstance as we now suppose? Where could you find it in all the Book of GOD, that *Perions* of your Character should ever *enter into Heaven* at all, much less that you should *for ever* continue there? — You could have therefore no Security of the *Continuance* of your *Abode in Heaven*, if it were possible that you should *enter* on the Possession of it: But when you should consider the unsullied Holiness of the Ever-blessed GOD, the Sovereign of this Sacred Province, and the spotless Purity of that Gracious Redeemer, to whom the Government of it is committed, you could not but fear, that you should quickly be seized by the Hand of Vengeance, be hurl'd from the Battlements of Heaven, and plunged low into the Pit of Destruction. You know, this was the Condemnation of the *Rebel Angels*, and your Guilt compared with that dreadful Event, which makes so considerable a Scene of the History of Heaven, would, I doubt not, be sufficient to create Everlasting Jealousy and Uneasiness, and to turn every pleasurable Circumstance into a Source of Horror, in the Apprehensions of being depriv'd *eternally* of it.

THUS you see, Sirs, from a particular Survey of the various Lights in which  
*Heaven*

SER. 5. *could not hope to remain there.* 163

*Heaven* is represented, and of the *various Branches* of which *its Happiness* consists, an *Unregenerate* Sinner is *incapable* of it, even tho' we should suppose, that he was actually admitted to it. Let me intreat you to reflect on all these Things, and you will see the Reasonableness of that *one Remark*, with which I shall conclude my Discourse.

How *vain* are all those *Hopes of Heaven*,  
'which' in your present Condition you  
are ready to entertain !

I HAVE been proving at large, that if *GOD* were to *admit you* to the Possession of *Heaven*, which it is certain that he never will, you would be *incapable of relishing the Enjoyments of it* : Nay, that there would be a solid Foundation in your own Hearts, for many of the most tumultuous and disquieting *Passions*. *Envy* and *Grief*, *Fear* and *Rage*, those *Roots of Bitterness*, would spring up even in the *Paradise of GOD*, and turn the Fertility of that blessed Soil into their own Nourishment. And do you imagine, that any *External Accommodations*, or *Ornaments*, could make you *easy and comfortable*, under the Transports of such *Hellish Passions* ? What if you were to take a *Man* that was tormented with a violent Fit of the *Stone* or *Gout*, and to place him in a most delicious

M 2

Garden,

164 *A great Change must be wrought* SER. 5.  
 Garden, or in a Palace of Marble and Cedar, to set him on a Throne of Gold under a Canopy of Purple, to clothe him with Robes of Velvet and Embroidery, regaling him with the most delicious Fruits and generous Wines, and at the same Time soothing his Ear with all the Harmony of Sound, which the most melodious Symphony of Instruments and Voices could afford? Would all this Magnificence and Luxury make him insensible of *that Anguish* which was racking his very Vitals? Or would not *that Inward Torture* rather render him insensible of this Association of *pleasurable Impressions* from without? Yea, would it not incline him to suspect, that you intended all these pompous Preparations, only to deride and insult him? As little would *your* distempered and *unholy Souls* be capable of *relishing* the *Entertainments of Heaven*, while these *Entertainments*, and these *Souls* of yours, continue what they are at present.

THERE must be therefore *a Change*. And will you consider *where* that *Change* must be made? If you continue still in your present Character and Circumstances, there must be a vast *Change* in *Heaven itself*, before you can be *happy* in it. The whole Temper, Character, and Disposition of every *Saint* and *Angel* there, must be *changed* from what it now is, before they can be capable  
 of

SER. 5. *before they can be fit for it.* 165

• of any friendly and complacential Conver-  
• sation with you. Yea, our Lord Jesus Christ,  
who is *the same Yesterday, to Day, and for  
Ever<sup>m</sup>*, must divest himself of those *Beauties  
of Holiness*, which are infinitely dearer to  
him than any External Grandeur or Autho-  
rity, before he can receive you *into his King-  
dom*. Nay, the very *Father of Lights*, with  
*whom there is no Variableness, neither Shadow  
of Turning<sup>n</sup>*, must be entirely *changed*: He  
must lay aside that *Holiness*, which is Essen-  
tial to his Nature, and which is the Bright-  
ness and Glory of it; he must *love that*  
which he now *hates*, and be *indifferent to that*  
which he most affectionately *loves*, before he  
can open his Arms to you, and smile upon your  
Souls. And can you dare to *hope* for such an  
unaccountable, such an inconceivable *Revolu-  
• tion* as this? No, Sirs, infinitely sooner would  
God *change Earth into Hell*, and bury you,  
and all of your Character, under the Ruins  
of *this World*, which you inhabit and pol-  
lute, than he would thus tarnish the Beau-  
tier of *Heaven*, and divest himself of the  
brightest Glory of his own Divinity. “GOD,”  
says *Archbishop Tillotson*, “has condescended  
“ to take *our Nature* upon him, that he  
“ might make *us* capable of Happiness; but  
“ if this will not do, he will <sup>not</sup> put off  
“ *his own Nature* to make *us* happy.”

• WHAT then do you imagine? Do you

• M 3 think,

• Heb. xiii. 8.      • Jam. i. 17.

166     *This Change must be wrought* SER. 5  
think, that God will prepare *some separate Apartments in Heaven*, furnished with a Variety of *Sensual Pleasure*, for the Entertainment of Persons of your Character? *Some Apartments*, from whence the Tokens of his Presence shall be withdrawn, from whence the Exercise of his *Worship* shall be banish'd, from whence *Saints* and *Angels* shall retire to make Way for those Inhabitants, who, like you, have finned themselves beyond a Capacity of enjoying God, or of being fit Companions for any of his most excellent Creatures? This were to suppose the *Christian Religion* false, and to contradict the Light of *Natural Reason* too, which not only shews such a Disposition of Things to be unworthy the Divine Sanctity and Majesty, but also shews, that if there be a *Future State*, it must be a *State of Misery to Wicked Men*, in whose Minds those Vicious Habits prevail, which are even now the *Beginnings of Hell*; which therefore they must carry along with them where-ever they are, in Proportion to the Degree in which they are predominant.

UPON the Whole then, you must evidently see, that it is absolutely *necessary*, that you, Sinners, *should be changed*, if ever you expect to have *any Part or Lot* in the *Future Happiness*. And *when* do you expect that *Change* should be wrought? Do you  
I . . . . . expect

• expect it, when *Death* has done its dreadful Office upon you, and your Soul arrives at the *Invisible World*? Is the *Air* of it (if I may be allow'd the Expression,) *so refined*, that it will immediately purify, and transform, every polluted Sinner that comes into it? You cannot but know, that the whole Tenor of *Scripture* forbids, that presumptuous destructive *Hope*. It assures us, that *there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave* °; but that we must be *judged, according to what we have done in the Body*, and not according to what has past in any Separate State, *whether the Actions we have done be good, or whether they be evil* P.

• If ever therefore you are *Regenerate* at all, it must be while you are *here below*, in this State of Education and Trial: And if you continue in your Sins till *Death* surprize you, your Souls will be for ever *sealed up* under an irreverfible *Sentence*, and by the Decree of GOD, and the Constitution of Things, will be *excluded from Happiness*, as by no Means either *entitled to it, or prepared for it*: So evident is the Truth of this Assertion in the *Text*, that *except a Man be born again, he cannot see the Kingdom of GOD*.

AND will you then sit down contentedly under such a Conclusion as this, “ I shall be

M 4

“ *excluded*



168 *The Misery of the Unregenerate.* SER. 5.

“ *excluded from this Kingdom, as accursed,*  
“ *and profane?*” Alas, Sirs, the Conclusion  
is big with unutterable Terror and Death;  
as I should now proceed to shew you at  
large, if my Time would allow: For I am  
next to represent the infinite *Importance* of  
*entering* into that *Kingdom*, and consequently  
of that entire *Change* which has been proved  
to be *necessary* to that *Entrance*. But I must  
reserve that to the next Opportunity of this  
Kind. In the mean Time let me add, that  
I doubt not, but there are many present, who  
have heard this Description of the *Heavenly*  
*World* with Delight, and who are saying in  
their Hearts, “ *This is my Rest for ever;*  
“ *here will I dwell, for I have desired it* ”:  
“ This is the *Felicity*, to which my Heart  
“ *aspires with the most ardent Breathing.*”  
Such may with the utmost Reason regard it  
as *a Token for good*, and may go on in a  
cheerful Assurance, that the Grace that has  
*made them meet to be Partakers of the Inhe-*  
*ritance of the Saints in Light*\*, will at length  
conduct them to it, in perfect Safety, and  
everlasting Triumph. *Amen.*

\* Psal. cxxxii. 14. † Col. i. 12.



## S E R M O N VI.

Of the IMPORTANCE of entering in-  
to the Kingdom of Heaven.

JOHN iii. 3.

—*Except a Man be born again,  
he cannot see the Kingdom of  
G O D.*

**H**OW impossible it is, that an *Unregene-  
rate* Sinner should *see*, i. e. enjoy *the  
Kingdom of G O D*, or that future Blessedness  
to which the *Gospel* is intended to lead its  
Professors, I have shewn you at large. I  
have appealed to the *Testimony* of God's  
holy *Prophets*, and *Apostles*, in Concurrence  
with *that* of his *Incarnate Son*, to prove,  
that Persons of such a Character are, by the  
inviolable *Constitution* of that Kingdom, *ex-  
cluded* from it. And I have farther, in my  
*last Discourse*, proved, that if they were ac-  
tually *admitted* to it, they would be *inca-  
pable*

170      *The Importance of entering*      SER. 6.  
*pable of relishing its Pleasures; that their vitiated Palate would have a Dis taste to the choicest Fruits of the Paradise of GOD; yea, that in these blissful Regions Thorns and Briars would spring up in their Paths, and make them wretched in the very Seat of Happiness.*

I DOUBT not, but you are in your Consciences generally convinced, that the *Truth* of these Things cannot be contested. You are inwardly persuaded, that it is indeed so; and I fear, many of you have also Reason to apprehend, that you are of this unhappy Number, who are hitherto *Strangers to Regenerating Grace*. But how are your Minds *impressed* with this Apprehension? Do I wrong you, Sirs, when I suspect, that some of them are hardly *impressed* at all? Do I wrong you, when I suspect, there are those of you, who have spent the *last Week* with very little *Reflection* upon what you have heard? The Cares and Amusements of Life have been pursued as before, and you have not taken *one Hour* to enter into the Thought with *Self-Application*, and seriously to consider, “ I am one of those, concerning  
“ whom Eternal Wisdom and Truth has  
“ pronounced, *that, if they continue such as*  
“ *at present they are, they shall not see the King-*  
“ *dom of GOD.*” You have not paused at all upon the awful Thought; you have not of-  
fer’d

SER. 6. *into the Kingdom of Heaven.* 17

‘Fer’d one lively Petition to GOD, to beg that you may be recovered from this unhappy State, and brought to a *Meetness* for his *Kingdom*, and a *Title* to it. For *your sakes* therefore, and for the *sakes of others* in your State, having already explained, illustrated, and confirmed the Proposition in my *Text*, I proceed,

III. To represent to you the *Importance* of the Argument suggested here; or to shew you, how much *every Unregenerate Sinner* ought to be *alarmed* to hear, that while he continues in his present State, *he cannot see the Kingdom of GOD.*

AND oh! that while I endeavour to illustrate this, my *Words* might enter into your Minds *as Goats*, and might fix there *as Nails fasten’d in a sure Place!* The Substance of my Argument is *given forth* by the *one great Shepherd*<sup>a</sup>; may the Prosecution of it be blest’d, as the Means of reducing some *wandering Sheep* into his *Fold!*

NOW in order to illustrate the Force of this Argument, I beseech you seriously to consider,—what *this Kingdom* is, from which you are in Danger of being for ever *excluded*;

<sup>a</sup> Eccles. xii. 11.

172 *The Excellency of this Kingdom* SER. 6.  
*cluded*;—and, what will be the *Condition* of  
 all those, who shall be *finally cut off* from  
 any Interest in it.

[1.] CONSIDER, “ what *that Kingdom*  
 “ is, from which the *Unregenerate*, or  
 “ those who are not *born again*, shall  
 “ be *excluded*.”

AND here you are not to expect a *com-  
 plect Representation* of it: For *that* is an At-  
 tempt in which the Tongues of *Angels*, as  
 well as *Men*, might fail; or how proper  
 soever their Language might be in itself, to  
 us it would be unintelligible; for *Eye hath*  
*not seen, nor Ear heard, neither have entered*  
*into the Heart of Man, the Things which*  
*GOD hath prepared for them that love him*<sup>b</sup>.  
 And surely these *final* and most illustrious  
*Preparations of his Love* must, beyond all  
 others, exceed our Description and Concep-  
 tion. A *Minister*, that, with the Apostle  
*Paul*, had been *caught up into the third Hea-*  
*ven*, if he would attempt to speak of the  
 glorious Scenes which were there opened to  
 him, must say, they were *unutterable Things*<sup>c</sup>:  
 And one, that, with *John*, had lain in the  
*Bosom of Christ* himself, must say, as *that*  
*Apostle* did, *It does not yet appear what we*  
*shall be*<sup>d</sup>. And indeed, when we go about  
 to

<sup>b</sup> 1 Cor. ii. 9.    <sup>c</sup> 2 Cor. xii. 2, 4.    <sup>d</sup> 1 John iii. 2.

to discourse of it, I doubt not, but the blessed *Angels* pity the *Weakness* of our Apprehensions and Expressions, and know that we do but debase the Subject, when we attempt the most to exalt and adorn it.

• YET there are *just* and *striking Representations* of this *Kingdom* made in the *Word of GOD*; and we are *there* often told in general, wherein it shall consist. You no doubt remember, that I was, in the *last* of these *Lectures*, going over several important Views of it. I then told you, it will consist, in the *Perfection* of our Souls in *Knowledge* and *Holiness*; in the *Sight* of *GOD*, and our blessed *Redeemer*; in exercising the most delightful Affections towards them, and in being for ever employed in rendering them the most honourable Services; in conversing with *Saints* and glorious *Angels*; and in the assured Expectation of the *Eternal Continuance* of this Blessedness in all its Branches. That this is the *Scriptural Representation* of the Matter, I proved to you from many express *Testimonies* in the *Word of GOD*: And I doubt not, but you have often heard the Excellency of each of these Views represented at large, in distinct Discourses on each.

I WILL not therefore now *repeat* what has been said upon such Occasions; but will rather direct you to some *General Considerations*,

Considerations, which may convince you of the *Excellency* of *that State and World*, from which, if you continue *Unregenerate*, you must for ever be *excluded*: For I would fain fix it upon your Minds, that it is *in this Connection*, and *for this Purpose*, that the *Representation* is made. And oh! that you might so review it, as no longer to *neglect* so great *Salvation*\*, nor act as if you judged such *Everlasting Life* to be beneath your Attention, and *unworthy* your Care and Regard†! You cannot think it so, when you consider,—that it is represented in *Scripture* under the most *magnificent Images*;—that it is the State, which *GOD* has *prepared* for the Display of *his Glory*, and the *Entertainment* of his most *favourite Creatures*;—that it is the great *Purchase* of the *Blood* of his *Eternal Son*;—that it is the main *Work* of his *Sacred Spirit* to *prepare Mens Hearts* for it;—and the great *Business* of our inveterate Enemy *the Devil*, by all possible Means to *prevent* our obtaining it.—*Each* of these *Considerations* may much illustrate the *Excellency* of it, and *all taken together* yield a most convincing Demonstration.

I. CONSIDER, “ by what a Variety of  
 “ *beautiful and magnificent Images* this  
 “ *Happi-*

\* Heb. ii. 3.

† Acts xiii., 46.

SER. 6. *that serve to illustrate it.* 175

• “ *Happiness* is represented in the *Word*  
“ *of GOD;*” and *that* may convince  
you of its *Excellency*.

• WHEN the Blessed *GOD* himself would raise our Conceptions of *a State of Being*, so much *superior* to any Thing we have ever *seen* or *known*, unless he intended a *personal* and *miraculous Revelation* of it, he must borrow our *Language*, and in painting the *Glory of Heaven* must take his Colours from *Earth*. And here the Magnificence of *a City*, the Sweetness of *a Garden*, the solemn Pomp of *a Temple*, the Lustre of *a Crown*, and the Dignity of *a Kingdom*, strike powerfully on the Human Mind, and fill it with Veneration and Delight. But when such *Figures* as these are borrowed from *this low World of ours*, faintly to shadow out *that which is above*, there is always the *Addition* of some important *Circumstance*, to intimate how far the *Celestial Original* exceeds the brightest *Earthly Glory*, by which the Divine Condescension has vouchsafed to describe it.

THE Enumeration of a Variety of *Scriptural Descriptions* will set *these Remarks* in the strongest Light.—It therefore *Heaven* be described as *a City*, it is *the New Jerusalem, the City of our GOD, that cometh down from GOD out of Heaven* : The Pavement



ment of its *Streets* is all of *pure Gold*, its *Gates* are *Pearl*, and its *Foundation Jewels*<sup>h</sup>. — If it be a *Garden*, it is *the Paradise of GOD*<sup>i</sup>, and so far superior to *that* which he at first prepared and furnished out for the Entertainment of *Adam* in his *State of Innocence*, that it is *planted on every Side* with *the Tree of Life*<sup>k</sup>, of which there was but *one alone* in the *Garden of Eden*; and is *watered*, not with such common *Rivers* as the *Tigris* and *Euphrates*, but with that living,<sup>a</sup> copious, inexhausted Stream, *the River of the Water of Life*, which *proceeds from the Throne of GOD*<sup>l</sup>, and gently glides along through all its Borders.—When it is represented as a *Temple*, we are told, that instead of a *Golden Ark* placed in the remotest *Recess*, to which only the *High Priest* might *once a Year* approach, and on which *he* might not be allowed to gaze, the *Throne of GOD* is erected *there*<sup>m</sup>, perpetually surrounded with *Myriads* of *Worshippers*, who *see his Face*, and like the *High Priest* when clothed in his richest *Robes*, have *his Name* written in their *Foreheads*<sup>n</sup>: Instead of the feeble *Rays* of that *Golden Candlestick*, whose *Lamps* shone in the *Holy Place*, the *Heavenly Temple* is illuminated in a more glorious Manner, and needs no  
Candle,

<sup>h</sup> Rev. xxi. 19, 21.    <sup>i</sup> Rev. ii. 7.    <sup>k</sup> Rev. xxii. 2.  
<sup>l</sup> Rev. xxii. 1.    <sup>m</sup> Rev. viii. 15.    <sup>n</sup> Rev. xxii. 4.

° Rev. xxi. 23.    xxii. 5.    ° Rev. i. 6.    ° Rev.  
 iv. 24.    ° Rev. v. 8.    ° Rev. iv. 8.    ° Rev. iii. 12.  
 ° 1 Cor. ix. 25.    ° 1 Pet. v. 4.    ° Heb. xii. 28.  
 ° 2 Pet. i. 11.    ° Rev. ii. 21.

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**BUT**

BUT further, The *Value* of these illustrious *Representations* is much enhanced, if we consider *the Character of the Persons* by whom they are made. They were Persons *well acquainted* with these Things, having received their Information from a *Divine Revelation*, and from the immediate *Visions* of GOD. They were also Persons of *such* sublime and elevated *Sentiments*, that they had a sovereign *Contempt* for all the Enjoyments of Time, and Sense, even those which the Generality of Mankind set the greatest Value upon; and *counted all Things but Loss* for the Knowledge of Christ<sup>a</sup>, and the *Testimony of a good Conscience*<sup>b</sup>, while they *looked not at Temporal, but at Eternal Things*<sup>c</sup>. They could deliberately, constantly, and even cheerfully, resign all the *Riches*, and *Honours*, and carnal *Pleasures*, which they might have purchased by their Apostacy from Religion; and were ready to embrace *Bonds*, *Imprisonment*, or *Death* itself, when it met them in the Way of their Duty.—Now certainly a *Glory*, with which such holy, wise, and heroick Persons were so passionately enamoured, and which they describe with such *Pathos* of Language, and such Extasy of Delight, while they were trampling with so generous a Disdain on every Thing which

*Earth*

<sup>a</sup> Phil. iii. 8.    <sup>b</sup> 2 Cor. i. 12.    <sup>c</sup> 2 Cor. iv. 18.

*Earth* calls Good and Great, must deserve our very attentive Regard. And *this* it yet more evidently will appear to do, if we consider,

2. "IT is the State and World, which  
 " *GOD* has prepared for the Display  
 " of his Glory, and the Entertainment  
 " of the most favoured of his Crea-  
 " tures."

THIS Argument seems to be hinted at, when it is said, (as in the Place I referred to before,) *Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which GOD hath prepared for them that love him* <sup>d</sup>. *GOD* well knows the Capacity of his Creatures, and how much *Happiness* they are able and fit to receive; and he can fill their Capacities to the utmost; nay, he can farther enlarge them to what Degree he pleases, that they may admit superior Degrees of Glory and Felicity. A *Happiness* therefore, which he has prepared on purpose, to display the Riches of his *Magnificence* and *Love*, and to shew what he can do to delight his Creatures, must certainly be in some Measure proportionable, if I may so express it, to the *Infinity* of his own Sacred *Perfections*. Let us then seri-

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ously consider, who *GOD* is; and attentively dwell in our Meditation, on the Extent of his *Power*, and the Riches of his *Bounty*; and our *Conception* of the *Happiness* of *Heaven* must be raised to something more glorious, than the most emphatical *Words* can perfectly describe.

AND here, to assist our Imagination in some Degree, let us look round us, and take a Survey of this *Visible World*. This *Earth*, how conveniently has he furnished it, how beautifully has he disposed it, how richly has he adorned it! What various and abundant *Provision* has he made for the Subsistence, the Accommodation, and the Entertainment of the *Creatures* that inhabit it! and especially of *Man*, in whom this Scheme and System of Things appears to centre, and to whom it is all most wisely and graciously referred! Yet *Earth* is the Habitation of a Race of mean and degenerate *Creatures*, who are but in a *State of Trial*; nay, it is the Habitation of Thousands and Ten Thousands of *GOD's incorrigible Enemies*, with whom *he is angry every Day*<sup>e</sup>. Already it is marked with some awful Characters of the *Divine Displeasure*<sup>f</sup>; and the *Scripture* assures us, that it is *reserved unto Fire, against the Day of Judgment, and Perdition of ungodly Men*<sup>f</sup>. Yet even *this Earth* is not a Spectacle unwor-

<sup>e</sup> Psal. vii. 11.<sup>f</sup> 2 Pet. iii. 7.

SER. 6. *for the Display of his Glory.* 181

unworthy our Regard ; nor can we, if we allow ourselves to survey it with becoming Attention, behold it without an affecting Mixture of Admiration, of Love, and of Joy : *Passions*, that will strike us yet more powerfully, if from *this Earth* of ours we raise our Eyes to the *Visible Heavens* ; and there behold the Glory of the *Sun*, the Brightness of the *Moon*, and all the numerous *Hosts of Heaven* that attend in her Train. Who that considers, with any Degree of Attention, their Magnitude, their Lustre, their Motion, and their Influence, can forbear crying out, *Ob Lord our Lord, how excellent is thy Name in all the Earth, who hast set thy Glory above the Heavens* ! And when, with even these in our View, we further reflect, that there is *another Apartment*, as yet *Invisible*, of which this spangled Firmament is but, as it were, the shining Vail ; an *Apartment*, where the great Creator and Governor of all has fixed his stated Residence, and erected the *Throne of his Glory* ; even that *Throne*, which is for ever surrounded by all the most holy and excellent of his Creatures ; we must be convinced, it is something *more beautiful*, and *more magnificent* than this harmonious System itself. And methinks, when we have said *more beautiful and more magnificent than this*, Ima-

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gination is ready to fail us, and to leave the Mind dazzled and overwhelmed with an *Effulgency of Lustre*, which it cannot delineate, and can scarce sustain. Yet will our venerable Apprehensions of it be farther assisted, if we consider,

3. THAT the *Kingdom of Heaven* is “ the great *Purchase* of the *Blood* of “ *GOD’s only-begotten Son* ;” and therefore to be sure it must be inconceivably valuable.

IF you are at all acquainted with your *Bibles*, you must know, that we are *by Sin* in a State of *Alienation from GOD*<sup>h</sup>; that we had forfeited all our Title to his Love, and stood justly exposed to his severe Displeasure; and that ’tis *Jesus who delivers us from the Wrath to come*<sup>i</sup>. Now if we owe it to *his Merit* and *Attonement that we live*<sup>k</sup>, much more are we to ascribe it to *him*, if we are raised to any superior Degree of *Happiness*. If *GOD* could not, with Honour to his Justice, have suffered us, without such a *Propitiation*, to have passed off with Impunity; much less could he, without it, have received us to his Embraces, and have advanced us to *sit with him on his Throne*.

<sup>h</sup> Ephes. iv. 18.  
iv. 9.

<sup>i</sup> 1 Thess. i. 10.

<sup>k</sup> 1 John

*Throne*<sup>1</sup>. Accordingly it is said of the *blessed Martyrs*, in the *Heavenly World*, even of those, who had so gloriously distinguished their Fidelity and Zeal, and *loved not their Lives unto the Death*<sup>m</sup>; that they had *washed their Robes, and made them white in the Blood of the Lamb*<sup>n</sup>: And they gratefully acknowledge it in their Hymns of Praise, that *Christ had redeemed them to GOD by his Blood, and had made them Kings and Priests unto GOD*<sup>o</sup>.

Now let us seriously reflect, and consider, what this *Blood of the Lamb* is. The Apostle *Peter* tells us, that *Silver and Gold*, and all the peculiar Treasures of Kings and Princes, are but *corruptible Things*<sup>p</sup>, or perishing and worthless Trifles, when compared with it. And no Wonder, it is represented in such exalted Language, when we consider it was *the Blood of the only-begotten Son of GOD*, who is *the Brightness of his Father's Glory, and the express Image of his Person*<sup>q</sup>, and indeed, *one with him*<sup>r</sup>, being possess'd of a *Nature truly and properly Divine*; so that it is called *the Blood of GOD*<sup>s</sup>. We may well argue even from these transient Surveys, that it was some *important Happiness*, which he came to procure at so expensive

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<sup>1</sup> Rev. ~~iii. 22.~~ <sup>m</sup> Rev. xii. 11. <sup>n</sup> Rev. vii. 14.  
<sup>o</sup> Rev. v. 9, 10. <sup>p</sup> 1 Pet. i. 18, 19. <sup>q</sup> Heb. i. 3.  
<sup>r</sup> John x. 30. <sup>s</sup> Acts, xx. 28.



penfive a Rate. Had *an Angel* been *sent down from Heaven*, we fhould naturally have concluded, it muft have been upon fome *momentous Errand*: Surely, then, when *the Lord of Angels* comes down, not only to *live on Earth*, but to *expire* in bitter Agonies *on the Crofs*, to *purchase a Benefit* for us, we may be well affured, that *this Benefit* muft be *very confiderable*. Our *Lord Jesus Chrift* muft certainly fet a very great *Value* upon it, or he would not have *purchased it* at fuch a *Price*; And we are fure, *the Value* that he apprehended in it, muft be *its true Value*. He could not be impofed upon by any *false Appearance* of Glory and Splendor: He *defpised* with a juft and generous Contempt *all the Kingdoms of the World, and the Glory of them*: And he was alfo well acquainted with the *Celestial Kingdom*, having fo long dwelt in it, and fo long prefided over it: Yet fo highly does he *efteem it*, that he fpeaks of it upon all Occafions, as the higheft poffible *Gift* of Divine Bounty, the richeft *Preparation*, and nobleft *Contrivance* of Divine Love: Yea, he regards it as *a Felicity fo great*, that when he conducts his People into it, with the laft folemn Pomp of the Judgment-Day, it is faid, *he fhall fee of the Travail of his Soul, and be fatisfied*<sup>u</sup>, allowing it to be

<sup>r</sup> Matt. iv. 8, 10.<sup>u</sup> Ifai. liii. 11.

SER. 6. *and yet died to purchase it.* 185  
 be a just *Equivalent* for all he has *done*, and  
 all he has *suffered* in so glorious a Cause.

- 4. THE *Excellency* of the *Heavenly Kingdom* will further appear, if we consider, that “ it is the *main Work* of the  
 “ *Spirit of GOD* upon Mens Hearts,  
 “ to *prepare* them for an *Admittance*  
 “ into it.”

You well know, that the *Blessed Spirit of GOD* is spoken of as that *Divine Agent*, by whom *all the Hosts of Heaven were created*, and all *GOD's* various Works produced<sup>w</sup>; and it is *he*, that *knows the Things of GOD*, even as *the Human Spirit knows the Things of a Man*<sup>z</sup>. Now it is his peculiar *Office* in the *Oeconomy* of our Redemption, to form the Soul to a *Meetness for Glory*. Accordingly when the Apostle Paul had been reminding the *Corinthians*, that while they continued in their sinful State, they were *unfit* for the *Kingdom of GOD*; he adds, *But ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our GOD*<sup>y</sup>.

THAT the *Spirit* should condescend to *engage at all* in such a *Work*, must give us a very *sublime Idea* of the *End* at which it aims.

• <sup>w</sup> Job xxxiii. 4.    <sup>z</sup> Psal. xxxiii. 6.    <sup>y</sup> 1 Cor. ii. 11.  
 • <sup>z</sup> 1 Cor. vi. 11.

186 *It is the Work of the Spirit* SER. 6.  
 aims. But much more will *that Idea* be  
 raised; when we consider with what a *Va-*  
*riety*, and what a *Constancy of Operations*  
 he begins, continues, and perfects it. He  
 attempts it, (as we shall hereafter more par-  
 ticularly shew you,) sometimes by *Convic-*  
*tions of Terror*, and sometimes by *Insinuations*  
*of Love*; and by one Method or another,  
 in the Hearts of all the *Heirs of this Glory*,  
 he works *so great a Change*, that it is re-  
 presented by *turning a Heart of Stone into*  
*a Heart of Flesh*<sup>a</sup>, by *raising the Dead from*  
*their Graves*<sup>a</sup>, yea, by *producing a New*  
*Creation*<sup>b</sup>. For this does he watch over  
 the Soul with the tenderest Care, and  
 continues his *Friendly Offices*, to recover it  
 from Relapses, and gradually to form it  
 to advancing Degrees of Sanctity, till at  
 length it be enabled to *perfect Holiness in*  
*the Fear of GOD*<sup>c</sup>. Nay, so intent is this  
*Sacred Agent* on the important Work, that  
 when *Sinners* most insolently and ungrate-  
 fully *reject him*, and by *resisting him* oppose  
*their own Happiness*, he does not immedi-  
 ately leave them; he strikes them again and  
 again; and waits upon them for succeeding  
 Days, and Months, and Years: And when  
 perhaps the *Sincere Convert* makes the most  
 ungrate-

<sup>a</sup> Ezek. xxxvi. 26.      <sup>a</sup> Ezek. xxxviii. 5. Eph.  
 ii. 5, 6.      <sup>b</sup> 2 Cor. v. 17. Eph. ii. 10.      <sup>c</sup> 2 Cor.  
 vii. 1.

SER. 6. *to prepare the Heart for it.* 187

*ungrateful Return* for the Experience of his Goodness, even after he has acknowledged, and at length obeyed it; when under the • fatal Transport of some ungoverned Passion, and the Influence of some strong Temptation, he acts as if he were intent upon *tearing down the Work* of the Spirit of GOD upon his Soul, and *driving him* for ever away; yet in how many Instances does he *return again* after all these Injuries, pleading the Cause of GOD with a sweetly prevailing Eloquence, and thus *healing the Wound*, and *repairing the Breach*, and making it perhaps stronger than before? And all this, *for what?* that the happy Subject of all these kind Operations may be formed to a *Fitness* for the Kingdom of Heaven.—And are we to regard this Blessed Spirit as an *unmeaning Agent*, or as incapable of judging of the Importance of *this End* for which he acts? Is that Almighty Energy of his employ'd in an insignificant Manner? Surely Nicodemus, slow of Understanding as he was, must apprehend the Importance of *entering into the Kingdom of Heaven*, when he heard, that in order to be *admitted* to it, *a Man must be born of the Spirit.* And let me add once more,

5. THAT the Excellency of the Heavenly Kingdom may farther be argued  
“ from the Eagerness with which the  
“ Enemy

“ *Enemy of Souls* is endeavouring to  
 “ *prevent our Entrance into it.*”

YOU know, *the Devil* is always represented as the *inveterate Enemy* of our *Happiness*. His Rage is express'd by that of a *roaring Lion*, *that walks about, seeking whom he may devour*<sup>a</sup>; and with unwearied Diligence he is continually employed in forming and pursuing his Temptations: And *this* is the *grand Design* of all, that he may *exclude us* from the promised *Felicity*. While Sinners are in their *Unregenerate State*, he endeavours to engage all their Regards to the Objects of Time and Sense; and for that Purpose he continually presents them with a Variety of Entertainments and Amusements suited to their respective Tempers and Circumstances. If they are awaken'd to any serious Concern about their Eternal Salvation, he uses his utmost Address to divert their Minds from an Attendance to it: And for this Purpose he displays before them *all the Allurements of Sin* in its most engaging Forms; and if they are not captivated with these, he often puts on a *Face of Terror*, and endeavours to affright them from Religion by the most gloomy Representations of it, or by horrible and distracting Suggestions, “ that it is now for ever  
 “ *too*

<sup>a</sup> 1 Pet. v. 8.

SER. 6. *to prevent our obtaining it.* 189

“ *too late to attain it.*” Or if Divine Grace surmount all this Opposition, and the Sinner resolutely chuses his Portion in *Heaven*, and puts his Soul into the Hands of *Christ* to be conducted to it; the Malice of *Satan* pursues him even to that Sacred Retreat, which he has sought in the Arms of his *Saviour*: And if he cannot prevent the Soul from entering into *Heaven*, he will at least labour to bring it into such a State of *Negligence*, and to seduce it into those *Delays* and *Relapses*, which may divert its Regards to that Blessed World, which may cloud its Evidences of it, and may at least, as much as possible, diminish the Degree of its Glory there.

Now permit me, in this Instance, to turn the Artillery of this cunning *Enemy* against himself, and to argue the *Excellency* of this *Kingdom*, from the *Zeal* and *Attachment* with which he endeavours to obstruct your attaining it. Tho’ *Satan* be now a very degenerate Creature, he was once an *Angel of Light*, and still retains much of the *Knowledge*, tho’ he has lost the *Rectitude* and *Integrity* of the *Angelick Nature*. And he particularly knows *what Heaven is*, because he was once an Inhabitant there; and while he is endeavouring to persuade the Sinner to prefer *Earth* before it, he does, by that very *Endeavour* incontestably prove, that he him-  
self

190      *The miserable State of such*      SER. 6.  
self *knows the contrary*, and is fully appized  
that there is *nothing here* to be compared  
with the *Felicity of the Future State*. And  
therefore while he seeks the *Destruction of*  
*the Soul*, he can leave it in the Enjoyment  
of all its *Worldly Prosperity*; nay, he will at-  
tempt to lead him into Methods, by which  
*this Prosperity* may be promoted and in-  
creased.

AND thus, <sup>Sirs,</sup> I have endeavoured a  
little to represent to you, *what this Kingdom*  
*of Heaven is*, from which we are assured  
that *Unconverted Sinners* shall for ever be ex-  
cluded. I have argued its *Excellency*,—from  
the *Representations* which are made of it in  
the *Word of GOD*,—from its being the *Pre-*  
*paration of Divine Love*,—from its being the  
*Purchase of a Redeemer's Blood*,—and the  
*End*, to which, on the one Hand, the glo-  
rious *Operations of the Blessed Spirit* lead,—  
and of which, on the other Hand, all the  
*Stratagems and Assaults of the Prince of*  
*Darkness* are intended to *deprive us*.—If there-  
fore there be Truth in *Scripture*, if there  
be Wisdom in *Heaven*, or Policy in *Hell*,  
it must surely be *infinitely important*. And  
will any of you be such *mean spirited Crea-*  
*tures*, as, when *this Happiness* is proposed  
to you, basely to relinquish the Pursuit of it,  
and to sacrifice *this blessed Hope to any perish-*  
ing

SER. 6. *as are excluded from Heaven.* 191  
*ing Trifle* of mortal Life. Surely it would be *Madness*; tho' nothing more were to be apprehended, than the *Loss* of it; and tho' when *Heaven* were *lost*, all that *Earth* can give should remain, if not to counterbalance the *Loss*, yet at least to make you *less sensible* of it. But the Weight of the Argument will much more evidently appear, if you consider,

[2.] WHAT will at last become of all those, who are excluded from this Heavenly Kingdom.

AND here I beseech you to ask your own Consciences, whether they be not inwardly persuaded,—that *those* who are excluded from *Heaven*, will remain in a State of Existence, in which they will be ever *sensible* of their *Loss*,—and will be delivered over by Divine Vengeance into that *Seat of Torment*, which God has prepared for the Punishment of his implacable and incorrigible *Enemies*.—This many of you do undoubtedly believe of such Persons in general: Believe it therefore of yourselves, if you are, and continue, in an *Unregenerate State*.

1. “ You will still continue in a State of  
“ Existence, in which you will be  
“ ever *sensible* of your *Loss*.”



IT might afford some wretched Kind of Consolation to you, if, as soon as you died out of this World, your *Being*, or your *Apprehensive Powers* were immediately to *cease*. Then *the Loss of Heaven* would only be an Affliction to you in your dying Moments, when you saw the *Enjoyments of Earth* were come to an End, and that you must have no Part in any *Future Happiness*. But alas, Sirs, you cannot but know, that when your *Bodies are dead*, and consumed in their Graves, your *Thinking Faculties* will still be continued to you : And oh, that you would seriously reflect, how they will then be employed ! You will then be *thinking* what you have done in Life, what you have chose for your *Happiness*, and what has been the *Consequence* of *that Choice*. You will look round in vain for such *Accommodations* and *Pleasures*, as you were once most fond of : But *they will be no more* ; and when you perceive them *vanish'd*, like the Visionary Amusements of a *Dream*, you will lift up your astonished Eyes towards the *Regions of Glory*. And you indeed will have a lively *View of them* : But to what Purpose will *that View* serve ? Only through the righteous Vengeance of God, to aggravate your *Misery* and *Despair*. “Alas,” will you think, “there are Millions of Creatures yonder

SER. 6. of the Greatness of their Loss. 193

“ *in Heaven*, who are *rejoicing* in the Sight  
 “ and Favour of *GOD*, and are as full of  
 “ *Happiness* as their Natures can contain,  
 “ and shall be so *for ever*; while *I am cut*  
 “ *off* from all *Share* in the Divine Bounty.  
 “ *Rivers of Pleasure* are flowing in upon  
 “ *them*, while *not one Drop* is sent down to  
 “ *me*; nor could I obtain it, tho’ I were  
 “ to ask the Favour, from the least of  
 “ *Christ’s Servants* there. *I am cast out* as  
 “ an *accursed Wretch*, with whom *GOD*,  
 “ and his holy and blessed Creatures will  
 “ have no farther *Intercourse*, or *Communion*:  
 “ And why *am I thus cast out*? and why *am*  
 “ *I thus cut off* from *GOD’s Favour*, and  
 “ driven from his Presence, while *so many*  
 “ that dwelt with me on Earth, are *admit-*  
 “ *ted* to it? My Nature was originally as  
 “ *capable of Happiness* as theirs; and tho’ it  
 “ was sadly *degenerate*, it might, *like theirs*,  
 “ have been *renewed*. *God* was once *offer-*  
 “ *ing me that Grace*, by which my disor-  
 “ dered Soul might have been *transform’d*,  
 “ and I might have been *fitted* for the *Re-*  
 “ *gions of Glory*: But *I despised* all these  
 “ *Offers*, and gave the *Preference* to those  
 “ *fading Vanities*, which, alas! have for  
 “ ever forsaken me. And now *they that*  
 “ *were ready* are gone in to the delightful  
 “ Banquet, *and the Door is shut*; the

• e Matth. xxv. 10.

“ Everlasting Gates are shut for ever; and  
 “ bar’d against me. And here I must lie at  
 “ this miserable Distance, *envying* and *raging*  
 “ at their *Happiness*, which, of whatever  
 “ Sight or Knowledge I may have of it, I  
 “ must *never, never, never* partake.”

SUCH *Reflections* as these, Sirs, will cut deep into your Souls; and accordingly our Lord declares to *Repentant Sinners* in his own Days, *There shall be weeping and gnashing of Teeth, when you see others sitting down in the Kingdom of GOD, and you yourselves thrust out*<sup>f</sup>. And if you would *reflect*, you might easily *apprehend this*. How would you be enraged at yourselves, if by your Folly you had neglected securing a plentiful Estate, when it was offered to you on the most easy Terms; and you actually saw *others*, once your *Equals*, and perhaps your *Inferiours*, in the Possession of it, in Consequence of having taken those Methods which you stupidly neglected? The *Reflection*, I doubt not, would very much *impair the Pleasure* you might find in other comfortable and agreeable Circumstances. How much more *insupportable* then will the *Loss of Heaven* appear to you, when you come to see, and know, *what it is you have lost*, and have *nothing* to relieve, or support you, under the painful Recollections?

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<sup>f</sup> Luke xiii. 28.

1. IT is to no Purpose to *object*, that upon the Principles of my *last Discourse*, there will be no Room to *lament* your *Exclusion* from those *Entertainments*, which you would be *incapable of relishing*, if you were *admitted* to them : For you will then *see*, and *lament that Incapacity*, as a very great *Misery*. As, if a *Man*, who was naturally fond of *Feasting and Mirth*, should see a great many *regaling themselves*, and *reveling about him*, while he was languishing under *some painful Distemper*, which made him *incapable* of joining in the *Entertainment* ; he would yet *grieve*, that he had *no Part* in it : And it would be the *Increase*, rather than the *Alleviation* of his *Uneasiness*, that it was *his Sickness* which unfitted him for it ; especially if, as in your Case, it was a *Sickness*, which he had brought upon himself by his own *Folly*, and for which he had been offered an easy, pleasant, and infallible *Remedy*, which he had refused to use, till the *Malady* was grown utterly *incurable*. One would imagine, *this Thought* would be enough to impress you ; but if it do not, let me *intreat*, and even *charge you* to consider,

2. THAT if you are *excluded* from the Kingdom of *Heaven*, you will be consign'd over to those *Regions of Darkness*,

*ness, Despair, and Misery, which God has prepared for those unhappy Criminals, who are the Objects of his final Displeasure, and whom he will render Everlasting Monuments of his Wrath.*

THERE is something in Human Nature, that starts back at the Thought of *Annihilation* with strong ~~Resistance~~ *Resistance*: And yet how many Thousands are there *in this miserable World*, who would with all their Souls fly to it as a *Refuge*? *They shall seek Death, as an Inspired Writer strongly expresses it, and shall not find it; and shall desire to die, and Death shall flee from them*<sup>e</sup>. I will not attempt to enter into a Detail of the *Horrors*, attending the *Place* and *State*, into which all who are *excluded* from the Glories of the *Heavenly World* shall be *cast*, and in which they shall be *fixed*. Let that one awful *Scripture* suffice for a *Specimen* of many more; in which we are told, that *every one whose Name was not found written in the Book of Life*, (or who was not registred in the Number of those, who were to inhabit the *New Jerusalem*, or the *Kingdom of Heaven*,) *was cast into the Lake of Fire*<sup>h</sup>, or, as it is afterwards expressed, *into the Lake that burns with Fire and Brimstone*<sup>i</sup>. Think of this, and ask your own Hearts, *you that are so impatient*

<sup>e</sup> Rev. ix. 6.      <sup>h</sup> Rev. xx. 15.      <sup>i</sup> Rev. xxi. 8.

tient<sup>e</sup> of the *little Evils* of Mortal Life, whether you *can endure* to take up your Abode for ever in *devouring Fire*, or whether you *can dwell with Everlasting Burnings*<sup>k</sup>? Yet these are the *Images*, by which the *Word of GOD* represents it; to be plunged as in a *Sea of liquid Fire*, whose *Flames* are exasperated and heighten'd, by being *fed with Brimstone*; nay, as the *Prophet* speaks, by a copious *Stream of Brimstone*, so expressly appointed by *GOD* himself, *this*, as well as *the River of the Water of Life*, is represented as *proceeding immediately from him*: *He has made Tophet deep and large; the Pile thereof is Fire and much Wood, and the Breath of the Lord, like a Stream of Brimstone, does kindle it*<sup>l</sup>.

- 'Tis painful to a tender Mind to *think of this*, as what its Fellow-Creatures are obnoxious to: 'Tis grievous to *speak of it*, in these *dreadful Terms*. But who are *we*, that we should be *more merciful* than *GOD*? Or rather, how can we imagine it is *Mercy*, to avoid speaking of the Appointment of Infinite Wisdom, for the *Punishment of Impenitent Sinners*? What *Mercy* were *that*, Sirs, to avoid to mention *these Terrors* to you, and to neglect to warn you of them, because *they are great*? which is indeed the very

O 3

Reason,

<sup>k</sup>. Isai. xxiii. 14.

<sup>l</sup>. Isai. xxx. 33.

198      *The Unregenerate are called* SER. 6.  
Reason, why the *Scripture* thus pathetically describes them.

AWAY therefore with this foolish, this treacherous *Compassion*, which chuses rather to leave Men to be consum'd, than to disturb their Slumbers ! Think, Sirs, of *that wretched Glutton*, whom *Christ* describes as *lifting up his Eyes in Hell, being in Torments : seeing the Regions of the Blessed at an unapproachable Distance, and begging in vain that one Drop of Water* might be sent to cool his *Tongue*, amidst all the raging Thirst with which he was *tormented in this Flame* <sup>m</sup>. Regard it attentively ; for as *GOD* lives, and as your *Soul* lives, if you continue in an *Unrenewed State*, you see in *that Wretch* the very *Image* and Representation of *yourselves*. Yes, Sinners, *I testify it to you this Day*, that intolerable as it seems, it will, on that *Supposition*, be your own certain *Fate* ; or to speak much more properly, your *righteous*, but inevitable *Doom*. *Heaven* and *Earth* will desert you in that dreadful Hour : Or, if the Inhabitants of both were to join to *interceed* for you, it would be *in vain*. *Sentence* will be past, and *Execution* done : *Hell* will open its *Mouth* to receive you, and shut it again for ever to inclose you ; with *Thousands*, and *Ten Thousands* more, among whom you will not find one to comfort

<sup>m</sup> Luke xvi. 23, 24.      •

fort you, but every one ready to afflict you.

- Then shall you know the *Value* which God sets upon *his Heavenly Kingdom*, by the Judgments he inflicts upon you for neglecting and despising it; and then shall you know the *Importance* of being born again, that *only Means* by which *Hell* can be avoided, and *Heaven* secured.

AND let me farther add, that *Conviction* will quickly come in this terrible Way, if you are not now prevailed upon to consider these Things; Things, which if you have the least Regard to the *Word of GOD*, you cannot but notionally believe. Do not then go about to annihilate (as it were) these Prospects to your Mind, by placing them at a long Distance. The Distance is not so great, as to deserve a Mention: The *Patience of GOD* will not wait upon you for *Thousands*, or even *Hundreds of Years*: You have a few mortal Days, in which to consider of the Matter; or rather, you have the present Moment to consider of it. And if you improve the Opportunity, it is well; but if not, the just and uniform Methods of the Divine Administration shall proceed, tho' it should be to your Ruin. God has vindicated the Honours of his violated Law, and despised Gospel, upon Millions, who with the Rebel Angels, by whom they have been seduced, are even now reserved in Everlasting Chains under Dark-



200     *The strange Stupidity of such*     SER. 6.  
*ness, unto the Judgment of the great Day<sup>n</sup>; and he will as surely vindicate them upon you. If you do not repent, if you are not Regenerate, you shall all likewise perish<sup>o</sup>, and not one of you shall escape.*

AND thus I close this copious and important Argument; *this Argument* in which *Life and Death, Salvation and Damnation* are concerned. View it, my Friends, *in all its Connection*, and see in what Part of it *the Chain* can be broken. Will you say, that *without Regeneration* you can secure an Interest in the *Kingdom of Heaven*, tho' the *Constitution of Heaven* oppose it, and all the *Declarations of GOD's Word* stand directly against it; and tho' *Nature* itself reclaim, and *Conscience* testify your *Incapacity* to enjoy it? Or will you say, that being *excluded from it*, you shall suffer no considerable *Damage*, tho' you *lose* so glorious a State, the noblest *Preparation of Divine Love*, the *Purchase of Redecming Blood*, and the *End of the Spirit's Operation* on the Soul; tho' you ever remain *sensible of your Loss*, and be consign'd over to *dwell in that flaming Prison*, which *GOD* has *prepared for the Devil and his Angels*, and where all the *Terrors of his righteous Judgments* are made known?

BUT

BUT if you are indeed inwardly *convinc'd* of the *Truth* and *Importance* of these Things, and will go away, and act as before, without *any Regard to them*, I can say no more, The *Reason of Man*, and the *Word of GOD* can point out no stronger Arguments, than an *Infinite Good* on the one Hand, and an *Infinite Evil* on the other.

HEAR therefore, *Oh Heavens*, and give Ear, *Oh Earth!* and let *Angels* and *Devils* join their *Astonishment*; that *Creatures*, who would strenuously contend, and warmly exert themselves, I will not say merely for an *Earthly Kingdom*, but in an Affair where only *a few Pounds*, or perhaps *a few Shillings* or *Pence* were concern'd, are *indifferent* here, where, by their own Confession, a *Happy* or *Miserable ETERNITY* is in question. For *indifferent*, I fear, some of you are, and will continue. I have represented these Things in the Integrity of my Heart, *as in the Sight of GOD*, not in artful Forms of Speech, but in the genuine Language which the strong Emotions of my own Soul, in the Views of them, most naturally dictated. Yet I think it not at all improbable, that *some of you*, and some perhaps who do not now imagine it, will, as soon as you return Home, divert your Thoughts and Discourses to other Objects, and may perhaps,

202 *The Danger of the Unregenerate.* SER. 6.

perhaps, as heretofore, *lie down upon your Beds* without spending one *Quarter* of an Hour, or even one serious Minute, in lamenting your *miserable State* before GOD, and seeking that Help and Deliverance which his Grace alone can give. But if you thus lie down, make, if you can, a *Covenant with Death*, that it may not break in upon your Slumbers; and an *Agreement with Hell*, that before the Return of the Morning, it may not flash in upon your careless Souls another *Kind of Conviction*, than they will now receive from the Voice of *Reason* and the *Word of GOD*.

» Isai. xxviii. 15.





## S E R M O N VII.

Of the Necessity of DIVINE INFLUENCES, to produce REGENERATION in the Soul.

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TITUS iii. 5, 6.

*Not by Works of Righteousness, which we have done, but according to his Mercy he saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.*

**I**F my Business were to explain and illustrate *this Scripture* at large, it would yield an ample Field for accurate Criticism, and useful Discourse, and more especially would lead us into a Variety of *Practical Remarks*, on which it would be pleasant to dilate in our Meditations. It evidently implies,

I . . . . .

implies, “ that those who are *the Saved* of  
 “ *the Lord*, are brought to the *Practice* of  
 “ *good Works* ;” without which *Faith is*  
*dead*<sup>a</sup>, and all Pretences to a *Saving Change*  
 are not only vain, but insolent. Yet it plainly  
 testifies to us, “ that our *Salvation*, and Ac-  
 “ ceptance with God, is not to be ascribed  
 to *these*, but to the *Divine Mercy* : which  
 “ *Mercy* operates by *sanctifying* our *Hearts*;  
 “ thro’ the *renewing Influence* of the  
 “ *Holy Spirit* :” And, “ that there is *an*  
 “ *abundant Effusion* of this *Spirit* under the  
 “ *Gospel*,” which is therefore with great Pro-  
 priety called *the Ministration of the Spirit*<sup>b</sup>,  
 and *the Law of the Spirit of Life in Christ*  
*Jesus*<sup>c</sup>.

BUT I must necessarily, in Pursuance of  
 my *General Scheme*, wave several of *these Re-*  
*marks*, that I may leave myself Room to in-  
 sist on the *Grand Topick* I intend from the  
 Words.

I HAVE already shewn you, who may  
 be said to be in an *Unregenerate State* : I  
 have also described *the Change*, which *Rege-*  
*neration* makes in the Soul : And have largely  
 shewn you, in the *Three last Discourses*, the  
 absolute *Necessity* and *Importance* of it. And  
 now I proceed,

## FOURTH-

<sup>a</sup> Jam. ii. 17.  
 viii. 2.

<sup>b</sup> 2 Cor. iii. 8.

<sup>c</sup> Rom.

FOURTHLY, To shew the *Necessity* there is, of the *Agency* of the *Divine Power*, in order to producè this great and important *Change*.

THIS is strongly implied in the Words of the *Text*; in which the *Apostle*, speaking of the Method of *GOD* has been pleased to take for the Display of his Goodness in the Salvation and Happiness of fallen Men, gives us this affecting View of it, that it is *not by Works of Righteousness, which we, i.e. any of us Christians, have done, but according to his Free Grace and Mercy that he has saved us, by the Washing, or (as might be render'd,) the Laver, of Regeneration, and the Renewing of the Holy Ghost.*

I SHALL be ready to acknowledge, with the Generality of *Ancient and Modern Interpreters*, that *Baptism* may probably here be called *the Laver of Regeneration*; *GOD* having appointed, that as *New-born Children* are *washed*, so they, who by the Influences of his Grace on their Hearts are *born again*, should in Token of their Repentance for the Sins of their past Life, be *washed* with *Baptismal Water*, supposing, (which was here apparently the Case, in this early Age of *Christianity*;) they had not received *that Ordinance* in their Infancy. Nevertheless left any

any should imagine, that an *External Ceremony* was sufficient, or that it was the *Chief Thing* intended, the *Apostle* takes the Matter higher. And as the *Apostle Peter* tells us, that the *Baptism* which *saves us*, is not merely the putting away the *Filth of the Flesh*, but the *Answer of a good Conscience towards GOD*<sup>d</sup>; To the *Apostle Paul* here adds, that we are saved by the *Renewing of the Holy Ghost*: By which I can by no Means understand something entirely *distinct from*, and *subsequent to*, his *Regenerating Influences*; for according to the View of *Regeneration* stated in our former Discourses, none can be *regenerated*, who are not *renewed*: But it seems to explain the former Clause, and to refer to the more positive Effect produced by *Divine Grace* on the Soul, whereby *Christians* are not only purified from *Sin*, but disposed to, and quicken'd in, a Course of *Holy Obedience*. And then he further tells us, that *this Spirit* is the *Gift of GOD*, and is plentifully communicated to us in the Name, and through the Hands, of the Blessed Redeemer, *being shed on us abundantly by GOD, through Jesus Christ our Saviour*.

AGREEABLY therefore to the *General Design* and *Purport* of the Words, I shall go on to demonstrate the *absolute Necessity* of

<sup>d</sup> 1 Pet. iii. 21.

SER. 7. *this Change to a Divine Agency.* 207  
 of a *Divine Agency* and *Operation* in this  
 great Work of our *Regeneration*; which I  
 shall do from a Variety of *Topicks*. And  
 here I shall studiously wave many *Contro-*  
*versies*, with which the *Christian World* has  
 been afflicted, and the soundest Part of it  
 disturbed, with Relation to the *Kind* and  
*Manner of this Influence*. I will not so much  
 as mention them, and much less discuss  
 them; lest *Satan* should take an *Advantage of*  
*us*; to divert our Minds from what is *Essen-*  
*tial* in *this Doctrine*, to what is merely *Cir-*  
*cumstantial*. Only let it be observed in ge-  
 neral, that I speak of “such an *Agency of*  
 “*GOD* on our Minds, as offers *no Violence*  
 “to the Rational and Active Nature which  
 “*God* has given us, nor does by any Means  
 “*supersede* our Obligation to *those Duties*  
 “which his Word requires; but on the  
 “contrary, cures and perfects our Nature,  
 “and *disposes the Soul* to a Regard to such  
 “incumbent *Duties*, and *strengthens it in*  
 “the Discharge of them.” With this only  
*Preliminary*, which appears to me highly  
 important, I proceed to shew the *Reasonable-*  
*ness* of ascribing *this Change* to a *Divine*  
*Agency*, rather than to any Thing else,  
 which may be supposed to have any Share  
 in producing it. And we may infer this,

[1.] “FROM

• 2 Cor. ii. 11. •



[1.] "FROM the general and necessary  
 " *Dependance* of the whole *Created*  
 " *World* upon *GOD*."

THERE was a *Philosophical*, as well as *Divine Truth*, in that Observation of the Apostle *Paul* at *Athens*, which was well worthy the most learned Assembly ; In him, i. e. in *GOD*, we live, and move, and have our Being<sup>f</sup>. Such is the innate Weakness of *Created*<sup>6</sup> *Nature*, that it continually depends on a *Divine Support*. The very Idea of its being *Created* supposes, that it had no Cause of its Existence, but the *Divine Will*, in the First Moment of it : And if it could not *then* subsist without that *Will*, in the First Moment of its Existence, it neither could subsist without it, in the Second, or in any Future Moment of it : Since to have been *dependent* for a while, can never be supposed to render any Thing for the future *independent*. The continued *Existence* then of all the Creatures, no less of *Angels*, than of *Worms*, or *Trees*, or *Stones*, does properly depend upon the *Divine Energy*, which bears them up, and holds those of them in *Life*, which live, and those of them in *Being*, which are *Inanimate* or without *Life*.

AND if their *Being* be *dependent*, then surely  
 it

<sup>f</sup> Acts xvii. 28.

SER. 7. *is dependent upon GOD.* 209

it will follow, that all their *Perceptive* and *Active Powers*, whatsoever they are, must continually *depend upon GOD*: For to *exist with such Powers* is evidently more, than simply to *exist*; and if a *Divine Agency* be necessary for the *latter*, much more must we allow it to be necessary for the *former*.

THE *Human Mind* therefore, with all its Capacities and Improvements, must acknowledge itself perpetually *indebted to GOD*, who is the Fountain of *Truth* and *Wisdom*, as well as of *Being*: Accordingly we are told, it is *he, that teacheth Man Knowledge*<sup>g</sup>. All the *Skill of the Husbandman*, in one Passage of *Scripture*<sup>h</sup>, and all the *Wisdom of the Artificer* in another<sup>i</sup>, is ascribed to *his Influence*: And if the Improvement of the *Sciences*, and any other *Discovery*, which renders Human Life in any Degree more commodious and agreeable, is to be ascribed to the *Divine Illumination* and Influence, then surely 'tis from hence *this Art of living wisely and well* must also be derived. All the Views upon which good Resolutions are formed, all the strong Impressions upon the Mind arising from these Views, and all the Steadiness and Determination of Spirit, which does not only form such Purposes, but carries them into Execution, are plainly the

<sup>g</sup> Psal. xciv. 10.  
xxxvi. 1, 2.

<sup>h</sup> Isai. xxviii. 26.

<sup>i</sup> Exod.

210 *The Excellency of Regeneration* SECT. 7.  
Effect of the *Divine Agency* on the Mind;  
without which no Secular Affairs could be  
clearly understood, strenuously pursued, or  
successfully accomplished. And how pecu-  
liarily reasonable it is, to apply this Remark  
to the Point now in View, will appear by  
attending,

[2.] “To the *Greatness* and *Excellency*  
“of *this Change*,” which speaks it  
aloud to be the *Divine Work*.

I MUST upon this Occasion desire you  
to recollect what I laid before you in several  
of the *former Discourses*. Think of the *New*  
*Light* that breaks in upon the Understand-  
ing,—of the *New Affections* that are en-  
kindled in the Heart,—of the *New Resolu-*  
*tions*, by which the Will is sweetly and  
powerfully, tho’ most freely influenced,—  
and think of the Degree of Vigour attend-  
ing these Resolutions, and introducing a Se-  
ries of *New Labours* and *Pursuits*;—and  
surely you must confess, that *it is the Finger*  
*of GOD*. Especially when you consider,—  
how *beautiful* and *excellent*, as well as how  
*great* the *Work* is.

Do we acknowledge, that it was the Voice  
of *GOD*, that first *commanded the Light* to  
*shine out of Darkness*\*, and that it was *worthy*  
of

SER 17. *proves it to be the Work of GOD.* 211  
of a *Divine Agency* to produce so beautiful a  
Creature as *the Sun*, to gild the whole Face  
of our World, and to dress the different  
Objects around us in such a various and vivid  
Assemblage of *Colours*? And shall we not al-  
low it to be *much more worthy* of him, to  
*lighten up a benighted Soul*, and to reduce its  
*Chaos* into Harmony and Order?—Was it  
*worthy of GOD*, to form the *First Prin-*  
*ciples* even of the *Vegetative Life*, in the  
lowest *Plant* or *Herb*, and to visit with the  
refreshing Influences of the *Rain* and *Sun*,  
the Earth wherein *these Seeds* are sown?  
And is it not *much more worthy* of him, to  
implant the *Seed* of the *Divine Life*, and to  
nourish it from Time to Time by the In-  
fluence of his *Spirit*?—Did it *suit the Di-*  
*vine Wisdom and Mercy*, to provide for sus-  
taining our mortal *Lives*, for healing our  
*Wounds*, and recovering us from our *Dis-*  
*eases*? And shall it not *much more suit him*,  
to act as the *Great Physician of Souls*, in re-  
storing them to Ease, to Health, and Vigour?

THEY must be dead indeed to all Sense  
of *Spiritual Excellency*, who do not see, how  
much ~~more~~ illustriously GOD appears, when  
considered as *the Author of Grace*, than mere-  
ly as *the Author of Nature*. For indeed all  
the Works of *Nature*, and all the Instances  
of *Divine Interposition* to maintain its Order  
and Harmony, will chiefly appear valuable

212 *The Need of a Divine Influence* SER. 7.  
 and important, when considered in SUBser-  
 vience to the gracious Design of recovering  
*Apostate Man* from the Ruin of that *degene-*  
*rate State*, without which it had been *far*  
*better for him* never to have known *Being*,  
 and never to have inhabited a *World* so libe-  
 rally furnished with a Variety of Good.  
 And therefore I would appeal to every  
*Christian*, whether he does not find a much  
 more ardent *Gratitude* glowing in his Heart,  
 when he considers *GOD* as the *Author* of  
 the *Religious* and *Divine*, than merely of the  
*Animal* or the *Rational Life*.

AND permit me here to remark, that  
 agreeably to these Reasonings, some of the  
*Pagan Philosophers* have said very serious and  
 remarkable Things, concerning the *Reality*,  
 and the *Need*, of *Divine Influences* on the  
 Mind, for the Production of Virtue and  
 Piety there. Thus *Seneca*, when he is speak-  
 ing of a Resemblance to the Deity in Cha-  
 racter, ascribes it to the *Influence of GOD*  
 upon the Mind: "Are you surprized," says  
 he, "that Man should approach to the  
 "Gods? 'Tis *GOD* that comes to Men;  
 "nay, which is yet more, he *enters into*  
 "them: For no Mind becomes virtuous but  
 "by his Assistance." \* *Simplicius* also was  
 so

\* *Miraris Hominem ad Deos ire? Deus ad Hominem  
 venit, imò, (quod propius est,) in Homines venit: Nulla  
 sine Deo Mens bona est.* He had said but just before,  
*Ascendentibus Manum porrigunt.* Senec. *Epistol.* LXXIII.

so sensible of the *Necessity* of such an *Influence*, that he “ prays to GOD, as the Fa-  
 “ ther and Guide of Reason, so to co-ope-  
 “ rate with us, as to purge us from all car-  
 “ nal and brutish Affections, that we may  
 “ be enabled to act according to the Dictates  
 “ of Reason, and to attain to the true Know-  
 “ ledge of himself.” † And *Maximüs Tyrius*  
 argues, agreeably to what was said above,  
 that “ if Skill in the Professions and Sciences  
 “ is insinuated into Mens Minds by a *Di-*  
 “ *vine Influence*, we can much less imagine,  
 “ that a Thing so much more excellent as  
 “ *Virtue* is, can be the Work of any Mortal  
 “ Art; for strange must be the Notion that  
 “ we have of GOD, to think that he is libe-  
 “ ral and free in Matters of less Moment,  
 “ and sparing in the greatest.” ‡ And in  
 the same Discourse he tells us, “ that even  
 “ the best disposed Minds, as they are seated  
 “ in the Midst between the highest *Virtue*  
 “ and extream Wickedness, need the *Assist-*

† Ικέλευω σε, Δεσποία, ο πατήρ και ηγέμων τε εν ημιν  
 λόγῳ—συμπράξει ως αὐτοκινῆσις ημιν πρὸς τε καθάρσιν  
 τὴν ἀπο τοῦ σώματος καὶ τῶν ἀλογῶν παθῶν, κτλ. *Simplic.*  
*in Epiclet. ad fin.*

‡ Εἴτα ἐκεῖνα μὲν ἡγῆσθαι τινὶ ἐπιπνοῖα ψυχῆς ἀν-  
 ὄρωπταις ἀνακρινασθαι, τὸ δὲ τῶν σπανιωτέρων τὴν ἀρετὴν  
 ἐργὸν εἶναι τέχνης θνητῆς ἢ πολλὰ ἀξίον νομίζεις τὸ θεοῦ,  
 πρὸς μὲν τὰ φαυλὰ καλῶς καὶ ἀφθονῶς παρσκευασμένῳ,  
 πρὸς δὲ τὰ κρεττῶ ἀπορον. • *Max. Tyr. Dissert. xxii.*

214 *The Work appears to be Divine* SER. 7.

“ *ance* and the Help of *GOD*, to incline  
 “ and lead them to the better Side.” || — I  
 am sensible, that all these *Philosophers*, with  
 many more who speak to the same Purpose,  
 living after *Christ's Time* may be said to have  
 learnt such Language from *Christians*; and  
 if they did so, I with all who have since  
 worn the Name, had been equally teach-  
 able: But some who appear'd much *earlier*,  
 speak much in the same Manner §, as I  
 might easily shew you, if it were not already  
 more than Time to observe,

[3.] THAT

|| Αἰ αἰσῆσαι ψυχῆς φύσεις, ἀμφοτέρησι μοι ἐν μετρίῳ τῆς  
 ἀκρᾶς ἀρεῆς, πρὸς τὴν ἐχθρὴν μοχθῆριαν καθάρτισμαί, καὶ  
 δεοῖσιν ξυναγωνίσαι θεῷ καὶ ξυλληπτόμεναι τῆς ἐπιθάλασσαν  
 τα κρεττῶτος καὶ χρηραγωγίας. Max. Tyr. *ibid.*

§ It is here remarkable, that *Xenophon* represents,  
*Cyrus* with his dying Breath “ as humbly ascribing it  
 “ to a *Divine Influence* on his Mind, that he had  
 “ been taught to acknowledge the Care of Provi-  
 “ dence, and to bear his Prosperity with a becoming  
 “ Moderation :” Πολλὴ δὲ ὑμῖν χάρις, διὸ καὶ ἔγωγε ἐγγι-  
 νοσσκὸν τὴν ὑμέτεραν ἐπιμέλειαν, καὶ ἔδε πῶτότε ἐπὶ ταῖς  
 εὐτυχίαις ὑπὲρ ἀνθρώπων ἐφώνησα. *Xen. Cyropad. Lib.*  
*viii. Cap. 7. §. 1.* And *Socrates* is introduced by  
*Plato*, as declaring, “ that wheresoever *Virtue* comes,  
 “ it is apparently the Fruit of a *Divine Disposition*.”

Θεὸς μοι φαίνεται παραγιγνομένη ἡ ἀρεὴ, οἷς παρα-  
 γιγνέσθαι. *Plat. Men. ad fin. p. 428.* And to this  
 Purpose *Plato* has observ'd, “ that *Virtue* is not to be  
 “ taught, but by *Divine Assistance*.” Ἄλλ' ἔδ' ἀγνοεῖν  
 δεῖ, εἰ μὴ θεὸς ὑποδείξῃ. *Epinom. pag. 1014.* And  
 elsewhere he declares, “ that if any Man ‘escape the  
 “ Temptations of Life, and behave himself as becomes  
 “ a wor-”

[3.] THAT we may further argue *the Divine Agency* in this blessed *Work*,  
 “ from the *violent Opposition* given  
 “ which it prevails in its *Rise* and  
 “ *Progress.*”

THE awakened Soul, when labouring towards GOD, and aspiring after further Communications of his Grace to form it for his Service, may justly say with *David*, *Lord, how are they increased that trouble me? many are they that rise up against me*<sup>1</sup>. With how many threatening *Dangers* are we continually surrounded? and what a numerous Host of *Enemies* are ready to oppose us? *The Law of Sin, that wars in our Members*<sup>m</sup>, and concerning whose Forces it may well be said, *Their Name is Legion, for they are many*<sup>n</sup>: The evil Influence of a *degenerate World*, whose corrupt Examples press like a Torrent, and require the most vigorous Efforts to bear up against them: And in Confederacy with these, and at the Head of all,

P 4

*the*

“ a worthy Member of Society, as the Laws of it  
 “ are generally settled,” which by the way is something very far short of true Religion, “ he has Reason to own, that it is GOD that saves him:” *Εν γαρ χρεϊ εἶδῃναι, ὅτι περὶ ἀν σωθῆν τε καὶ γενῆσθαι οἶον δει, ἐν τοιαυτῇ κατὰσσει πολίτευ, Θεὸς μοιρὰν αὐτο σωσαι.*  
*De Repub. Lib. vi. pag. 677. Edit. Francof. 1602.*

! Psal. iii 1.    <sup>m</sup> Rom. vii. 23.    <sup>n</sup> Mark v. 9.



the Prince of Darkness, whose Counsels and Efforts, with relation to this World of ours, do as it were centre in this one Thing, *to prevent Mens Regeneration*; because it is by Means of *this*, that those are *recovered out of the Snare of the Devil, who were before led Captive by him at his Will*.

I PERSUADE myself, that when I am speaking on this Head, tho' some may imagine it to be mere empty *Harangue*, and a Common-place of *Declamation*, the experienc'd Soul will attest the *Truth* of what I say. It may be some of you, who, by what of *these Sermons* you have already heard, have come under some serious *Convictions*, and been awaken'd in good Earnest to be thoughtful about being *born again*, have felt such a Struggle in your own Minds, that you may say, *You never knew before what the Flesh, the World, and the Devil were, nor could have imagined, that their Opposition to this Work was so forcible and violent, as you now find it.*—To reform the Irregularities of the *Life*, is comparatively easy; but to root Sin out of the *Soul*, to consecrate the whole *Heart* to GOD, and demolish those *Idols* that have been set up, as it were, in the *Secret Chambers of Imagery*<sup>p</sup>, is difficult indeed: All the *Corruptions of the Heart* in such a Case are ready to exert themselves, and it

is

SECT. 5. *that is made to this Change.* 217

is natural for the *Lusts of the Flesh* to unite against *that* which is set upon destroying them all; nor did you ever know before, that there was such a *World of Sin within you*.—With Violence also does *the Strong Man armed* exert himself, when *his Goods* are about to be taken from him by one stronger than himself; as our Lord with an unerring Propriety and Wisdom represents it <sup>9</sup>: And indeed it seems, as if through the Violence of his Malignity, and the Righteous Judgment of GOD, who whenever he pleases can *take the Wise in his own Craftiness*<sup>r</sup>, that *Satan* sometimes overshoots his Mark, and raises so sensible an Opposition against the Cause of GOD in the Soul, that an Argument might be drawn, even from that very *Opposition*, to prove the Truth and Excellency of what he sets himself so directly against.—And you have now perhaps experienced too, more than you ever did before, the inveterate *Opposition* of the *Seed of the Serpent*, to *that of the Woman*: You have found, that since you began to think of *Religion* in good Earnest, some have derided you, others it may be have reviled you, and *Enemies* have *springing up out of your own House*<sup>r</sup>; though the Impressions you have felt, tend to make you more amiable, more kind, and more useful, and therefore one would think should conciliate their Friendship: But this is a memorable Instance, in which *Self-Love* seems

<sup>9</sup> Luke xi. 21, 22. <sup>r</sup> 1 Cor. iii. 19. <sup>r</sup> Matt. x. 36.

218 *The feeble Means that produce it* 7.  
 seems to make, as it were, a Sacrifice of  
*it self* to the Hatred of *G O D*. — Now,  
 therefore to accomplish such a mighty  
*Change*, in the Midst of such *Opposition*, must  
 evidently speak a *Divine Interposition*. And  
 surely the *Christian*, when thus recovered  
 and restored, has Reason to declare, as *Israel*  
 did, *If it had not been the LORD, who was*  
*on our Side, when these confederate Enemies*  
*rose up against us; ; then they had swallowed*  
*us up quick, when their Wrath was kindled*  
*against us; ; then the Waters had overwhelmed*  
*us, the Stream had gone over our Soul; ; then*  
*the proud Waters had gone over our Soul*, and  
 would have quenched and buried every  
 Spark that looked like *Divine Life*, and  
 have borne away every Purpose of Reforma-  
 tion and Holiness. The Remark will be  
 further illustrated, if we consider,

[4.] “ By what *feeble Means* this *Change*  
 “ is accomplish’d.”

THE *Apostle* observes, that in his Day  
*they had the Treasure of the Gospel lodged in*  
*Earthen Vessels, that the Excellency of the*  
*Power* which render’d it successful, *might*  
*appear to be of G O D, and not of Man*.  
 And it is still in a great Measure apparent,  
 that the *same Method* is made use of from  
 the same Principle. *The Weapons of our*  
*Warfare*

SECT. 7. *Prove it to be the Work of GOD.* 219

*Warfare* are not carnal; and if at any Time they are mighty and effectual, it must be *only thro' GOD* <sup>w</sup>. It is not by *Secular Might or Power* <sup>x</sup>, that this great *Work* is accomplished: No, nor by the *Refinements of Learning*, or the *Charms of Eloquence*. These Things indeed have their Use; the *Understanding* may sometimes be convinced by the one, and the *Affections* moved by the other: Yet where both these have been done, *the Work* often drops short; and it may be, the plainest *Addresses*, from a weak and almost trembling Tongue, shall perform *that* which the far superior Talents of many have not been able to effect. A Multitude of such Instances have been found, and perhaps seldom in these latter Ages more observable, than in the Compass of our own Observation.

Now whenever *this Work* is accomplished by the Preaching of the *Gospel* in a *Christian Country*, there is generally *some Circumstance*, that shews it is a *Divine*, and not an *Human Work*. It is not the *Novelty* of the *Doctrine* which strikes; for all the *max<sup>m</sup> Truths*, on which the Conviction and Impression turns, have been *known* even from early *Infancy*. No *Miracles* awaken the Attention; no *New Discoveries* astonish the Mind: But what has a Thousand Times  
been

been heard, and as often neglected, breaks in upon the Mind with an almost irresistible *Energy*, and strikes it as if it never had been heard of before. They seem, as it were, *when the Lord turneth again their Captivity*, to awaken out of a *Dream* <sup>†</sup>; and wonder at the Accident that has awakened them. The *Ministry of the Word* may seem but *feeble*, when compared to such an Event; and yet sometimes, even less solemn Methods than *that* shall be effectual. One single *Text of Scripture* accidentally occurring to the Sight or Thought, one serious *Hint* dropped in Conversation, shall strike the Mind, and pierce it through with an *Energy*, that plainly shews, that from whatever *feeble Hand* it might seem to come, it was shot out of the *Quiver of GOD*, and intended by *him that made the Heart* to reach it: Since there is almost as much *Disproportion* between the *Cause* and the *Effect*, as between *Moses lifting up his Rod*, and the dividing of the *Water of the Sea* before *Israel* <sup>‡</sup>. In many Instances, remarkable *Providences*, which one would have thought should have struck the Soul as it were to the Centre, have produced *no Effect*; and yet a *Word*, or a *Thought*, has accomplished it: And after the *Whirlwind*, the *Earthquake*, and the *Fire*, have made their successive Efforts

in

† Psal. cxxvi. 1.

‡ Exod. xiv. 16.

**SECT. 7.** *Now that GOD's Hand is in it.* 221  
*in vain, it has appear'd that the Lord has  
 been in the still small Voice*<sup>a</sup>. On the whole,  
 a Variety of *Circumstances* may illustrate the  
 Matter in different Degrees; but taking it  
 in a *General View*, the Remark appears to  
 be well founded, “ that the *Weakness* of the  
 “ *Means*, by which the *Saving Change* is  
 “ wrought, argues plainly, that the *Hand*  
 “ of *GOD* is in it;” as when *anointing the*  
*Eyes with Spittle*, gave *Sight to the Blind*<sup>b</sup>,  
 it was evidently the Exertion of a *Miraculous*  
*Power*.—But now, agreeably to what has  
 been advanced under these several *Heads*,  
 I shall proceed to shew at large,

[5.] “ THAT the *Scripture* teaches us, to  
 “ ascribe *this great Change* on the Mind  
 “ to a *Divine Agency* and *Opera-*  
 “ *tion*.”

AND here you will see, that it does not  
 merely *drop* here and there an *Expression*,  
 which is capable of such an Interpretation;  
 but that the *whole Tenor* of the *Word* of  
 GOD leads to *such a Conclusion*: And surely,  
 if we own the *Word* to be *Divine*, we need  
 no more convincing Argument of the *Truth*  
 of this Remark. The only *Difficulty* I shall  
 here find, will be like that which occur'd  
 under the *former Head*, and proceeds from  
 the

<sup>a</sup> 1 Kings xix. 11, 12.

<sup>b</sup> John ix. 6.

*The same appears from* 7. the *Variety* and *Multiplicity* of *Texts*, which offer themselves to me, while reflecting on this Subject: However I will endeavour to rank them in the plainest and best *Order* I can, under the following *Particulars*.—We find, *GOD* sometimes *promises* to produce such a *Change* in Mens Minds;—and at other Times he *speaks* of it *as his own Work*, when it has been already produced:—The *Scripture* represents even the *Increase of Piety* in a *Regenerate Heart*, as the *Effect* of a *Divine Power*, and how much more must the *first, Implanting* of it be so:—Nay, it goes yet further than this, and expresses the *Necessity*, as well as the *Reality*, of a *Divine Influence* on the Mind, to make it truly religious, and resolves *the Want of true Religion* into this, that *GOD with-holds his Influence*.—If therefore *any one*, and much more if *all these Particulars* can be made out, I think it must force a *Conviction* on your *Judgments* at least, that what we are endeavouring to confirm in *this Discourse* is, the *Doctrine of Scripture*.

- I. THERE are various Places in *Scripture*, wherein “*GOD promises*”  
 “produce such a *Change* in Mens  
 “Minds, as we have before describ’d;”  
 which plainly shews, that it is to be  
 acknowledg’d as *his Work*.

THUS

THUS *Moses* says to *Israel*, without all doubt by the Divine Direction, *The Lord thy GOD will circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy GOD with all thy Heart, and with all thy Soul, that thou mayst live*<sup>c</sup>. And this Circumcision of the Heart must surely be the Removal of some Insensibility and Pollution adhering to it, and bringing it to a more orderly, regular, obedient State: Which as it is sometimes made Matter of *Exhortation*, and thus indeed proves that there is a View, in which it may be consider'd as a Duty incumbent upon us; (as when *Moses* said, *Circumcise the Fore-skin of your Heart*<sup>d</sup>; and *Jeremiah*, in Imitation of him, *Circumcise yourselves to the Lord, and take away the Fore-skin of your Heart*<sup>e</sup>;) so here it is put in the Form of a Promise, to signify that wherever it was done, it was in Consequence of GOD's preventing and assisting Grace.—On the same Principle, the Father promises to Christ, *Thy People shall be willing in the Day of thy Power*<sup>f</sup>: And if any pretend, that these Words may possibly admit of another Sense, tho' I know none more just than this; there are many other parallel Places, which are not attended with any Ambiguity at

<sup>c</sup> Deut. xxx. 6.  
<sup>f</sup> Psal. cx. 3.

<sup>d</sup> Deut. x. 16.

<sup>e</sup> Jer. iv. 4.



224      *GOD promises to produce* <sup>34</sup> *34* <sup>7</sup> *7*.

at all.—Such, in particular, is that gracious *Promise*, (which, tho' it was immediately made to *the House of Israel*, is nevertheless quoted by the *Apostle*, as expressive of God's *Gospel-Covenant* with all Believers;) *After those Days, saith the Lord, I will put my Law in their Inward Parts, and write it in their Hearts, and I will be their GOD, and they shall be my People* <sup>ε</sup>: Or as it is elsewhere express'd by the same Prophet *Jeremiah*, *I will give them one Heart, and one Way, that they may fear me for ever; and I will put my Fear in their Hearts, that they shall not depart from me* <sup>h</sup>.—And *Ezekiel* echo's back the same Language, by the same Spirit; *I will give them one Heart, and I will put a new Spirit within you; and I will take the Stony Heart out of their Flesh, and will give them an Heart of Flesh; that they may walk in my Statutes, and keep mine Ordinances, and do them* <sup>i</sup>: Which is afterwards repeated again, almost in the same Words; *A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the Stony Heart out of your Flesh, and I will give you an Heart of Flesh; and I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them* <sup>k</sup>.—Now such a Transformation of  
the

<sup>ε</sup> Jer. xxxi. 33. Heb. viii. 10.      <sup>h</sup> Jer. xxxii. 39, 40.      <sup>i</sup> Ezek. xi. 19, 20.      <sup>k</sup> Ezek. xxxvi. 26, 27.

the *Heart* and *Spirit*, as may be represented by a *thorough Renovation*, or by changing *Stone* into *Flesh*, speaks the Doctrine I am asserting, in as plain Terms as we could contrive or express; and beautifully points out at once the *Greatness* and *Excellency* of the *Change*, and the *Almighty Power* by which it is effected; for we may assure ourselves, *G O D* would never *promise* such *Influences*, if he did not really mean to impart them. But again, •

2. AGREEABLY to the Tenor of these *Promises*, “ the *Scripture* also ascribes “ *this Work* to a *Divine Agency*, when “ *it is effected.*”

THUS the Apostle *John*, when he is speaking of those who on *receiving Christ* become the *Sons of G O D*, declares concerning them, that *they were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of G O D*<sup>1</sup>; plainly intimating, that it was *to him*, and not only, or chiefly *to themselves*, or *others*, that this happy *Change* was to be ascribed; which is well explained by those Words of St. *James*, in which he says, *Of his own Will begat he us with the Word of Truth, that we should be a Kind of First-fruits of his Creatures*<sup>m</sup>.—Ac-

<sup>1</sup> John i. 13.      <sup>m</sup> James i. 18.

226 *The Change is ascribed to him, SECT. 7.*  
 cordingly our Lord, as you have heard at large; insists upon it, as absolutely necessary to a Man's entering into the Kingdom of GOD, not only that he should be born again, but more particularly, that he should be born of the Spirit<sup>n</sup>, i. e. by the Sanctifying Influence of the Spirit of GOD, operating upon his Soul, to purify and cleanse it.— And as this great Work of Regeneration chiefly consists in being brought to Faith and Repentance, you may observe, that each of these are spoken of as a Divine Production in the Mind, or as the Gift of GOD to it. Thus the believing Jews, with one Consent, express'd their Conviction, when they heard the Story of Cornelius, and declare, *Then has GOD also to the Gentiles granted Repentance unto Life*<sup>o</sup>. And so the Apostle Paul expresses it, when speaking of the Possibility that some might be recovered out of the Snare of the Devil, he says, *If GOD peradventure will give them Repentance to the acknowledging of the Truth*<sup>p</sup>. That very Attention to the Gospel, which is the First Step towards the Production of Faith in the Soul, is resolved into this, when it is said, that *the Lord opened Lydia's Heart, that she attended to the Things which were spoken by Paul*<sup>q</sup>: And with Regard to the

<sup>n</sup> John iii. 3, 5.      <sup>o</sup> Acts xi. 18.      <sup>p</sup> 2 Tim. ii. 25, 26.      <sup>q</sup> Acts xvi. 14.

SECT. 7. *when it has been produced.* 227

the *Progress* of it, it is not only said in General, *You hath he quickned, who were dead in Trespasses and Sins*; but *Faith* expressly is declared to be *the Gift of GOD*<sup>r</sup>; and the Apostle says to the *Philippians*, that it was *given to them to believe*<sup>r</sup>: Nay, it is represented as a most glorious and illustrious Effort of *Divine Power*, and ascribed to the exceeding Greatness of his Power towards them that believe, according to the working of his mighty Power, which he wrought in Christ, when he raised him from the Dead<sup>r</sup>.—And in this View it is, that *this Change* is called a *New Creation*<sup>u</sup>; plainly implying, as a celebrated Writer well expresses it, “that something must here be done *in us*, and *for us*, “which cannot be done *by us*.” Wherefore ’tis said, that *the New Man is renewed in Knowledge, after the Image of him that created him*<sup>w</sup>; and *we are his Workmanship, created in Christ Jesus unto good Works*<sup>x</sup>: Not to insist upon the great Variety of *parallel Passages*, in which the same Thoughts are expressed, almost in the very same Words. But he indeed, who would reckon up *all the Scriptures*, both in the *Old* and *New Testament*, which directly or indirectly refer to this, must transcribe a larger Part of both, than would be convenient to read

Q 2

at

<sup>r</sup> Ephes. ii. 1, 8.    <sup>r</sup> Phil. i. 29.    <sup>r</sup> Ephes. i. 19, 20.    <sup>u</sup> 2 Cor. v. 17.    <sup>w</sup> Col. iii. 10.    <sup>x</sup> Ephes. ii. 10.

228     *The Increase of Piety is also*     SER. 7.  
 at one Time in a worshipping Assembly.—  
 But we may further, by a very strong Con-  
 sequence, infer the Doctrine I am now main-  
 taining, from those various Passages of the  
*Sacred Writers*, in which,

3. “ *THE Increase of Piety*, in an Heart  
 “ *already regenerated*, is spoken of as  
 “ *the Work of GOD.*”

THUS *David*, even when he felt him-  
 self disposed to the most vigorous Pro-  
 secution of *Religion*, solemnly declares his  
 Dependence upon continued *Divine In-*  
*fluences*, to enable him to execute the holy  
 Purpose he was then most affectionately  
 forming: *I will run the Way of thy Com-*  
*mandments*, says he, *when thou shalt enlarge*  
*my Heart* <sup>y</sup>, or when thou shalt influence it  
 with a steady Principle of Zeal, and with  
 those devout Passions which may make  
 every Branch of my Duty easy and delight-  
 ful.—And the Apostle *Paul* declares his  
 Persuasion, that *GOD* would continue those  
 gracious Influences, which he had already  
 imparted: *He that has begun a good Work*  
*in you, will perform it until the Day of*  
*Jesus Christ* <sup>z</sup>. And when he speaks of the  
 ardent *Desire*, with which *Christians* were  
 aspiring towards a better World, he adds,  
He

<sup>y</sup> Psal. cxix. 32.     <sup>z</sup> Phil. i. 6.

SE~~R~~. 7. *spoken of as the Work of GOD.* 229

*He that has wrought us for the self-same Thing, is GOD<sup>a</sup>. Thus also he ascribes his continued Fidelity in the Ministry, to the Grace of GOD that was with him, as being one that had obtained Mercy of the Lord to be faithful<sup>b</sup>: And by the Grace of GOD, says he, I am what I am; and if I have laboured more abundantly than others, it is not I, but the Grace of GOD which was with me<sup>c</sup>. On the same Principle he acknowledges, that the Success of Apollos in watering, as well as his own in planting, was to be referred to this, that GOD gave the Increase, in the one Case, 'as well as the other<sup>d</sup>. And he concludes his Epistle to the Hebrews, with this remarkable Prayer; The GOD of Peace make you perfect in every good Work to do his Will, working in you that which is well-pleasing in his Sight, through Jesus Christ<sup>e</sup>. — But indeed, as every Prayer that the Apostles offer for any of their Christian Brethren and Friends, that they may grow in Grace, might be urged for the Illustration of this Head, I chuse rather to refer the rest to your own Observation on this general Hint, than to enter into a more particular Enumeration. I shall only add, to compleat the Argument,*

Q 3

• 4. THAT

<sup>a</sup> 2 Cor. v. 5.      <sup>b</sup> 1 Cor. vii. 25.      <sup>c</sup> 1 Cor. xv, 10.      <sup>d</sup> 1 Cor. iii. 6, 7.      <sup>e</sup> Heb. xiii. 21.

4. THAT the *Scripture* often declares  
 “ the *Necessity*, as well as the *Reality*  
 “ of such *Influences*, and refers the  
 “ Ruin of Man to this Circumstance,  
 “ that *GOD* in his righteous Judgment  
 “ had *with-held* or *withdrawn* them.”

WHEN *Moses* would upbraid the Obstinacy of the *Israelites*, that all the Profusion of Wonders wrought for them in *Egypt*, and in the *Wilderness*, had not produced any suitable Impressions; so much was he accustomed to think of *every Thing Good*, in the Moral, as well as in the Natural World, as the Gift of *GOD*, that he uses this remarkable Expression; *Yet the Lord hath not given you an Heart to perceive, and Eyes to see, and Ears to hear unto this Day*<sup>f</sup>.—And our Lord, the Propriety of whose Expressions surely none can arraign, speaks to the same Purpose, when adoring the Divine Conduct with respect to the Dispensation of Saving Light, and of Gospel Blessings, he says, *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes: Even so, Father, for so it seemed Good in thy Sight*<sup>g</sup>. If some of the plainest and lowest of the People, who were in Comparison

<sup>f</sup> Deut. xxix. 4.

<sup>g</sup> Matth. xi. 25; 26.

SER. 7. *if he with-holds his Influence.* 231

parison to others but as *little Children*, understood and received the *Gospel*, while the *Learned Men* and *Politicians* of the Age despised it, *GOD* revealed it to the former, while he suffered the *Veil of Prejudice* to remain on the Mind of the latter, tho' his Almighty Hand could easily have removed it.—Those other Words of our *Lord* must not be omitted here, in which he says, *No Man can come unto me, except the Father which hath sent me, draw him*<sup>h</sup>: And what this drawing of the Father means, he himself has explain'd by saying, *No Man can come unto me, except it be given him of my Father*<sup>i</sup>; and elsewhere he expresses it by *learning of the Father*<sup>k</sup>; all which must undoubtedly signify a *Divine Agency and Influence* on the Mind.—Nay, a more forcible Expression than *this*, is made use of by the *Evangelist*, where he takes Notice of the *Unbelief* of those that saw the *Miracles of Christ*, *Therefore they could not believe, because that Esaias said, He has blinded their Eyes, and hardened their Hearts*<sup>l</sup>: Which is agreeable to that Expression of the Apostle Paul, *He has Mercy on whom he will have Mercy, and whom he will, he hardneth*<sup>m</sup>: A Thought, which

Q 4

<sup>h</sup> John vi. 44.    <sup>i</sup> Ver. 65.    <sup>k</sup> Ver. 45.    <sup>l</sup> John  
xii. 39, 40.    <sup>m</sup> Rom. ix. 18.



which the *Apostle* pursues at large through the following Verses.

THESE, to be sure, are very *emphatical Scriptures*: And tho' it is necessary to understand them in such a *qualified Sense*, as to make them consistent with *other Scriptures*, which charge *Mens Destruction*, not on any *necessitating Decree* of GOD, but upon *themselves*, and the Abuse of their own Faculties: Yet still these Expressions must stand for something; and in the most *moderate Sense* that can be put upon them, they directly confirm what I have here brought them to prove. So that on the whole, the Matter must come to this, "That the Cause of  
 " *Mens* final and everlasting *Ruin* may be re-  
 " ferr'd, in one View of it, to GOD's *with-*  
 " *holding* those gracious *Influences*, which if  
 " they had been imparted, would indeed  
 " have subdued the greatest *Perverseness*:  
 " But his *with-holding these Influences*, is not  
 " merely an arbitrary Act, but the *just Pu-*  
 " *nishment* of *Mens* Wickedness, and of their  
 " obstinate Folly, in trifling with the Means  
 " of his Grace, and *grieving his Spirit*, till  
 " it was provok'd to *withdraw*." This  
 Thought, which I might largely prove to  
 you to be a *Compendium* of the *Scripture*  
*Scheme*, reconciles all; and any Consequences  
 drawn from *one Part* of that *Scheme*, to the  
 Denial

SER. 7. *from a Divine Influence.* 233

Denial of the *other*, how plausible' soever, must certainly be false.

I HOPE, what I have here said may be sufficient to fix a *Conviction* in your Judgments and Consciences, "that *Regeneration* " is ultimately to be referred to a *Divine* " *Influence* upon the Soul;" or, as the *Apostle* expresses it in the *Text*, that *GOD* " *saves us of his Mercy, by the Washing of Regeneration, and Renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.*

I SHALL conclude with Two or Three *Reflections*, which tho' so exceeding *obvious*, I shall touch upon, in regard to their great *Importance*, without offering, as I might, to dilate on each of them at large.

(I.) LET those who have experienc'd this *Divine Change* in their Souls, give *GOD the Glory of it.*

PERHAPS there are many of you, who may see peculiar Reason to do it: Perhaps you may be conscious to yourselves, that *The Arm of the Lord* was remarkably *revealed*, in conquering very sensible *Opposition*, and getting itself the *Victory*, even when you seemed, as if you had been resolutely bent upon

234    *Such as are savingly renew'd*    SER. 7.

upon your own Destruction, to *struggle* to the utmost against the *Operations* of his Grace on your Soul. Others may perhaps have perceived the *Strength* of the *Divine Agency*, in the *Slightness* of the *Occasion*, or in the *Weakness* of the *Means*, by which He wrought; which indeed is often Matter of Astonishment to those, that seriously reflect upon it. But whatever your *Inclinations* may have appeared, and whatever *Means* or *Instruments* were used, give GOD the *Glory* of all.

IF you have found yourselves from your early Years, *inclined* to attend to Divine Things, and susceptible of tender *Impressions* from them; that *Attention*, and those *Impressions* were to be resolved into *this*, that GOD prevented you with the Blessings of his Goodness. If you have enjoy'd the most excellent *publick Ordinances*, even with all the concurrent *Advantages* that the most pressing *Exhortations*, and the most edifying *Example* of Parents, Ministers, and Companions could give; it was *Divine Providence* that furnished you with those *Advantages*, and *Divine Grace* that added *Efficacy* to them: Else they had only served, to display their own *Weakness*, even where they might have appeared *most powerful*, and to illustrate that *Insensibility*, or  
*Obstinacy*

SER. 7. *should give GOD the Glory of it.* 235  
*Obstinacy of Heart*, which would have rendered you *Proof* against all. You do well indeed to *honour those*, whom GOD has blessed as *the Means* of your Spiritual Edification: But if they think aright, it would grieve them to the very Heart, to have those Applauses given, and those Acknowledgments made to them, which are due to GOD alone. All they have done is *so little*, that it deserves not the Mention; and the greater Attainments they have made in Religion, the more cordially will they join with the holy *Apostle* in saying, *Neither is he that planteth, any Thing, neither he that watereth; but GOD that giveth the Increase*."

(2.) WE may further infer, that they who attempt the *Conversion of Sinners*, should do it with an humble Dependence on the Co-operation of *Divine Grace*.

OTHERWISE they will probably find themselves fatally disappointed; and after their most skillful or most laborious Attempts, they will complain, that they *have laboured in vain, and spent their Strength for Nought*°, and find Reason to say, *The Bellows are burnt, and the Lead is consumed* of

1 Cor. iii. 7. ° Isai. xlix. 4.

236 *Conversion should be attempted* SER. 7.  
*of the Fire*, yet the Dross is not *taken away*<sup>p</sup>.  
 A Dependance upon GOD in all the *common Affairs of Life* becomes us, as we are *Creatures*; and it is most necessary, that we should in all our *Ways acknowledge him*, as we expect, or desire<sup>q</sup> that he should direct or prosper our *Pat<sup>rs</sup>*<sup>r</sup>: But the greater the Undertaking is, the more solemn should the *Acknowledgement of GOD* be.

LET me therefore especially recommend this to those, who are coming forth as young *Officers* in the *Army of Christ*. See to it, my Brethren, that in the *Name of your GOD*, you *set up your Banners*<sup>r</sup>; that you apply from Time to Time to your publick Work, with a deep *Conviction* upon your Minds, that no Strength of Reason will effectually convince, that no Eloquence will effectually persuade, unless he that *middle Mens Hearts* will plead his own Cause, and bow those Hearts in humble Subjection. With these Views, I have often known the *feeblest Attempts* successful, and the Meek and Lowly have *out of Weakness been made Strong*<sup>r</sup>; while, for Want of this, all the Charms of Composition and Delivery have been at best but like the *lovely Song of one that has a pleasant Voice*, or the Art of one

*what*

<sup>p</sup> Jer. vi. 29.      <sup>q</sup> Prov. iii. 6,      <sup>r</sup> Psal. xx.  
<sup>s</sup> Heb. xi. 34.

SER. 7. *with a Dependence upon GOD.* 237  
*that can play well on an Instrument* <sup>c</sup>. It is  
*those that honour GOD* by the most cordial  
 Dependence upon him, *that he delights to ho-*  
*nour* <sup>u</sup>: And I will presume to say, that it is  
 the *Inward Conviction* of this important  
*Truth*, which I feel upon my Soul, while I  
 am confirming it to you, that encourages  
 me to hope, that *this Labour shall not be in*  
*vain in the Lord* <sup>w</sup>, but that a *Divine Bless-*  
*ing* shall evidently attend what has already  
 been delivered, and what shall further be  
 spoke. Only let me conclude my present  
 Discourse with this one necessary *Caution*,

(3.) THAT you do not *abuse* this Doc-  
 trine of the *Necessity of Divine In-*  
*fluences*, which from the *Word of GOD*  
 has been so abundantly confirmed.

*GOD* does indeed *act upon us* in order  
 to produce this happy *Change*; but he *acts*  
*upon us* in a Manner suitable to our Ratio-  
 nal Nature, and not as if we were *mere*  
*Machines*. *He saves us*, as the Scripture  
 expresses it, by awakening *us to save our-*  
*selves* <sup>x</sup>: *A New Heart does he give us, and*  
*a New Spirit does he put within us* <sup>y</sup>, to stir  
*us up to be solicitous to make ourselves a*  
*New*

<sup>i</sup> Ezek. xxxiii. 32.    <sup>u</sup> 1 Sam. ii. 30.    <sup>w</sup> 1 Cor.  
 xv. 58.    <sup>x</sup> Acts ii. 40.    <sup>y</sup> Ezek. xxxvi. 26.

238 *The Doctrine of Divine Influences* SER. 7.  
*New Heart and a New Spirit* <sup>a</sup>: He *circumcises our Heart to love him* <sup>a</sup>, by engaging us to take away the *Fore-skin of our Hearts* <sup>b</sup>. You see the *Correspondency* of the Phrases, and it is of great Importance that you attend to it.—If any therefore say, “ I will sit still, and attempt nothing for “ my own Recovery; till *GOD* irresistibly “ compels me to it;” he seems as like to perish, as that Man would be, who seeing the House in Flames about him; should not attempt to make his Escape, till he felt himself moved by a *Miracle*. Sirs, the *Dependance* of the Creature on *GOD*, tho’ it be especially, yet it is not only in *Spiritual Affairs*: It runs through all our Interests and Concerns. We as really *depend upon his Influence* to stretch out our Hands, as we do to raise our Hearts toward him in Prayer. Your Fields could no more produce their Fruit without his Agency, than his Word could, without it, become fruitful in your Hearts: Yet you plow and sow; and would look upon him as a *Madman*, that upon this Principle should decline it, urging, that no Crop could be expected, if *GOD* did not produce it; and that if he pleased to produce it, it would come up without any Human

<sup>a</sup> Ezek. xviii. 31.  
 iv. 4.

<sup>a</sup> Deut. xxx. 6.

<sup>b</sup> Jer.

Human Labour. The Argument is just the same in that Case, as when Men plead for the *Neglect of Means* or *Endeavours*, from the *Reality* and *Necessity* of a *Divine Concurrence*. And if they apply this Argument to the Concerns of their *Souls*, when they do not apply it to those of their *Bodies*, it plainly shews, that they regard their *Bodies* more than their *Souls*; and that in pretending to make these Excuses they *bely their Conscience*, and act against the secret *Conviction* of their own *Heart*. Such Persons do not deserve to be disputed with, but rather should be solemnly admonished of the Danger of such egregious *Trifling*, where *Eternity* is at Stake. And sure I am, that it is offering a great Affront to the Memory of the blessed *Paul*, when Men pretend to encourage themselves in this perverse Temper from any Thing he has said. For when he gives us, as it were, the Substance of all I have now been saying, in those comprehensive Words, *It is GOD that worketh in you, both to will, and to do, of his good Pleasure*; he is so far from mentioning it as any Excuse for *Remissness* and *Sloth*, that he introduces it professedly in the very contrary View, as engaging us to exert ourselves with the utmost



240 *Grace should put us upon Action.* SER. 7.  
most Vigour in a *Dependence* upon that *Divine Operation*. And therefore, as he there expresses it, I say with him, *Work out your own Salvation with Fear and Trembling*; and if you will not do it, you have Reason to tremble in the Prospect of a final *Condemnation* from *G O D*, aggravated by your having thus irrationally and ungratefully *abused* the Revelation of *his Grace*.





## S E R M O N VIII.

Of the VARIOUS METHODS of the  
DIVINE OPERATION in the Pro-  
duction of this Saving Change.

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I COR. xii. 6.

— *There are Diversities of Opera-  
tions, but it is the same G O D,  
which worketh all in all.*

W HATEVER the Original Sense of  
these Words was, and how peculiar-  
ly soever they may relate to *the Miraculous  
Gifts of the Holy Spirit*, the whole Tenor of  
the Discourse now intended will shew, with  
how much Propriety they may, at least, be  
accommodated to *the Operations of his Grace*.  
I have proved to you in the *last* of these  
*Lectures*, that where-ever *Regeneration* is  
produced, it is ultimately to be ascribed to  
*a Divine Agency*; and tho' I cannot say,  
R it

it is *equally important*, yet I apprehend it may be both *agreeable* and *useful* to proceed,

FIFTHLY, To survey the *Variety* of those *Methods*, which *GOD* is pleased to take in producing this happy *Change*: Or, to borrow the Language of the *Text*, to consider the *Diversity of Operations*, by which *the same GOD, who worketh all in all*, (i. e. who produces all the Virtues and Graces of the *Christian* Character, in some Degree, in all his People,) is pleased, according to his own wise and gracious Purposes, to proceed *in his Agency* on those whom he regenerates and saves.

AND this *Survey* will not be Matter of mere *Curiosity*, but may probably *revive the Hearts* of some amongst you by the Recollection of your own Experience: And it may be a *Caution* to others, who for Want of due Compass and Extent of Thought and Knowledge, are ready to argue, as if *GOD* had but *one Way* to work on the Human Heart, and *that one* the particular Manner by which he recovered *them*. Of this I shall speak more largely hereafter. In the mean Time, I judged it necessary to <sup>earnestly</sup> premise *this Hint*, to direct us *as* to the *Temper* with which this Discourse should be heard,

as

as well as to the *Purpose* to which it is to be improved.

Now what I have to offer on this Subject, will be ranged under these *Three Heads*. There is a *Diversity* and *Variety* observable—in the *Time*,—the *Occasion*,—and the *Manner*, of the *Divine Operations* on the Soul.

I. THERE is an observable *Variety*, “ as  
“ to the *Time* of GOD’s gracious *Ope-*  
“ *rations* on different Persons.”

SOME are called in their *Infancy* :—Others, and these perhaps *the greatest Part*, are wrought upon in *Youth* :— And some *very few* in the *Advance*, and even in the *Decline* of Life.

I. SOME are wrought upon by *Divine Grace* “ in their *Infancy*.”

THIS is often the Case ; and I doubt not, but if *Parents* were to do their Duty, it would much more frequently be so. And it is an Honour which GOD is pleased, in some Instances, remarkably to confer on a *good Education* ; which is indeed so important a *Duty* on one Side, and so great a *Privilege* on the other, that it is the less to be wondered at, that he so mercifully encourages

*Christian Parents* in the Discharge, of it, thus granting, as it were, an immediate *Reward* for this *Labour of Love*. And I must here take the Freedom, on my own Observation, to say, that *God* seems especially to own the faithful Endeavours of *pious Mothers* in this Respect. He has wisely and graciously given *that Sex* a peculiar Tenderneſs of Address, and an easy and insinuating Manner, which is admirably adapted to this great *End*, for which no doubt he especially intended it, that of conveying Knowledge to *Children*, and making tender Impressions on their Minds: And there is hardly any View, in which the *Importance* of the *Sex* more evidently appears.

WE have Encouragement to believe, there are a considerable Number, who are as it were *sanctified from the Womb*, and in whom the *Seeds of Divine Grace* are sown, before they grow up to a *Capacity* of understanding the publick *Preaching* of the Word: A Remark, which *Mr. Baxter* carries so far as to say, “ that he believes, if the Duties of *Religious Education* were conscientiously discharged, *Preaching* would not be *God’s* ordinary Method of converting Souls; but the greater Part would be wrought upon before they were capable of entering into the Design of a *Sermon*. And indeed it seems to me, that *Children* may early come

come to have some *Apprehensions* of what is *most important* in Religion. They may have a *Reverence* for GOD, and a *Love* for him, as that great *Father* who made them, and that kind *Friend* who gives them every Thing that they have: They may have a *Fear* of doing any Thing that would displease him: And tho' it is not so easy, for them, to understand the *Doctrines* peculiar to a *Redeemer*; yet when they hear of *Christ* as the *Son of GOD*, who *came down from Heaven*, to teach *Men and Children* the *Way thither*; who *loved them*, and *did them good* every Day, and at last *died* to deliver them from *Death and Hell*; their little Hearts may well be impressed with such Thoughts as these, and they may find a growing Desire, *to be instructed* in what *Christ* is, and what he taught and did, and *to do* what shall appear to be *his Will*. And where-ever this is the prevailing Disposition, it seems to me, that the *Seeds of Holiness* are sown in that Soul, tho' but small Proficiency may be made in *Knowledge*, and tho' the Capacities for *Service* may be very low.

I WILL add, that some remarkably pertinent and solid Things, which *little Children* have said concerning *Religion*, seem to me plainly to evidence, that they have been in many Instances under some uncommon *Teachings* of the *Divine Spirit*: And it

seems perfectly suitable to the Genius of *Christianity*, that in this Sense, *GOD* should ordain *Strength out of the Mouth of Babes and Sucklings*<sup>a</sup>, and should *revel* to them *what he has suffered to be hid* from the *Wise and Prudent*<sup>b</sup>. Nor can I suppose it hard for any, who have been for a considerable Time acquainted with the State of Religion in *Christian Societies*, to recollect various Instances, in which Persons thus early *taught of GOD*, who have heard, and known, and loved the *Scriptures*, and delighted in *Ordinances* and *serious Discourse* from their *Childhood*, have been in some Measure like *Samuel, Obadiah, Jeremiah, Josiah*, and *Timothy*, honoured with eminent Usefulness in the Church, and have happily filled some of its most important Stations of Service. Almost every Age has afforded Instances of this, and I am persuaded many are now growing up *amongst us*, who will be Instances of it in Ages yet to come.

2. OTHERS, and these perhaps the *greatest Part* of real *Christians*, are wrought upon “in their *Youthful Days*.”

MANY *Parents* are very deficient in a due Care to cultivate the Infant Minds of their

<sup>a</sup> Pſal. viii. 2.

<sup>b</sup> Matth. xi. 25.

SER. 8.] wrought upon in their Youth. 247

their *Little Ones* ; or the feeble and general *Impressions* then made, are perhaps worn out and lost, in the growing *Vanities* of *Childhood and Youth*. They begin to be drawn away by Evil Inclinations and Examples, and by the Delusions of a flattering *World*, which then puts on its most attractive Charms, to gain upon their unexperienced Minds : And hereupon they follow after *Vanity*, and become vain<sup>e</sup> : Of the *Rock* which begat them, they grow unmindful, and forget the *GOD* that formed them<sup>d</sup>. But by one Method or another, *GOD* often stops them in this dangerous Career ; and awakening *Ordinances*, or more awakening *Providences*, bring them to a Stand, and turn them the contrary Way. *The Terrors of the Lord* set themselves in *Array* against them<sup>e</sup> ; or his *Mercy* melts their Souls, and they yield themselves its willing *Captives*. They consecrate their *Hearts*, warm as they are with Youthful Vigour, to be the Sacrifices of Divine Love, and enter, it may be, very early into the Bonds of *God's Covenant* ; and so prove such a *Seed* to serve him, as is accounted to the Lord for a most honourable and useful *Generation*<sup>f</sup>. Blessed be *God*, I speak to many who know this by *Experience* ! By far the greater Part of those, who have been admitted to your Com-

R 4                      munion,

<sup>d</sup> 2 Kings. xvii. 15.    <sup>e</sup> Deut. xxxii. 18.    <sup>f</sup> Job vi. 4.    <sup>g</sup> Psal. xxii. 30.



248      *Some few are wrought upon* | SER. 8.  
*munion*, since I settled among you, have been,  
as I apprehend, under the Age of *Twenty-four*  
*Years*: And several of those, who were *far-*  
*ther advanced* in Life when they *first ap-*  
*proached the Table of the Lord*, had been  
brought to real Religion in their much *ear-*  
*lier Years*; tho' particular Circumstances,  
or some mistaken Apprehensions, might pre-  
vent their *giving up their Names* publickly  
*to the Lord*, so soon as they might, and as  
they ought to have done it.      "

3. *SOME few are wrought upon by Di-*  
*vine Grace* " in the *Advance*, and even  
" in the *Decline of Life*,"

I CONFESS, that the *Number* of these is  
comparatively *small*: And it is not to be  
wonder'd at, that it is so. They are not  
*many*, who arrive to what can properly be  
called *Old Age*; and of them, but a very *in-*  
*considerable Part* are *then* brought to any  
Thing which looks like a *Saving Change*.  
Nor shall we be much surprized at this, if we  
consider the inveterate Nature of *bad Habits*,  
which render it almost as *hard*, for them  
*that are accustomed to do Evil*, to learn to do  
*Good*, as it is for the *Ethiopian to change his*  
*Skin*, or the *Leopard his Spot* <sup>5</sup>. To such a  
Degree are *Prejudices* rivetted in the Mind,

10

<sup>5</sup> Jer. xiii. 23.

so insensible is it render'd of tender and generous Impressions, so cold are the Affections, and the Memory (if the Phrase may be allowed,) so rigid, that humanly speaking, there is much less Probability of their being impress'd with Religion, than there was when they were in the Bloom of Life, notwithstanding all the seeming Advantages which might arise from riper Reason, deeper Experience, and a nearer Prospect of Eternity. In all these Things it is in vain to reason against Observation of Fact, since we evidently see how uncommon a Thing it is, for Persons to be awakened and reformed in Old Age; especially if they have been educated in the Principles of Religion, and have made a florid Profession of it in their Youth, from which they have afterwards apostatized, out of a Love to the Wealth or Honours of the World, or a Relish for sensual Delights. Such Persons generally live and die Monuments of Divine Wrath, bearing as it were, in Characters dreadfully legible, the sad Inscription of these, "who having forsaken GOD, are finally forsaken of him." They appear as dry Trees, twice dead, and fit for nothing but to be plucked up by the Roots, and cast into the Fire<sup>h</sup>.

NEVERTHELESS, to prove the Infinite Energy and Sovereignty of Divine Grace,  
GOD

<sup>h</sup> Luke, ver. 12. John xv. 6.

GOD is sometimes pleased to work even on such. He touches *the Rock*, which has stood for Ages unmoved, and *the Waters* flow forth : He says to *the dry Bones*, *Live*, and they obey ; they are clothed with *Beauty*, they are animated with *Life*, and *stand up* as with the Vigour of a *renewed Youth*, to pursue the *Labours of Religion*, and to fight the *Battles of the Lord*<sup>1</sup>. Such Instances, in which *Aged Sinners* have been thus wrought upon, I have read and heard ; tho' (I grieve to say it,) I can recollect *very few*, if *any*, that have occurred to me, within the Sphere of my own personal Observation and Acquaintance.

BUT besides this *Variety* in the *Time*, there is also,

II. AN observable *Diversity*, “ in the  
“ *Occasion*, which *Divine Grace* takes  
“ to *operate* upon different Persons.”

THE *Occasions* are indeed *so various*, that it would be impossible to enumerate them : I shall however just touch on some of the chief.

AND here I might particularly consider a *Religious Education* in this View, and that daily *Converse* with pious Friends, which is

<sup>1</sup> Ezek. xxxvii. 10.

of Course connected with it. But tho' perhaps there may be no *Occasion* more considerable in itself, and none that has been more eminently honoured of GOD; yet it is proper to wave it here, as having been mentioned under the *former Head*, as well as much more largely illustrated in my *Sermons on that Subject*, which are in most of your Houses, and which, I hope, you will often review.

I PROCEED therefore farther to observe,—that some are *wrought upon* by the *Word of GOD*;—others by some remarkable *Providence*;—some by *little Incidents*, which, inconsiderable as they seem in themselves, grow memorable by the noble Effects they are made to produce;—and others by *secret and immediate Impressions of GOD* upon their Spirits, which cannot be resolved into any *External Cause*, or any *Visible Occasion* at all.

- I. “THE Administration of *Divine Ordinances*, and especially *the Word of GOD and Prayer*,” is an *Occasion*, which he most frequently takes, to work upon Mens Hearts by his *Grace*.

I DO not mention the Administration of the *Sacraments* upon this Occasion; because, tho' they have so noble and effectual a Tendency to improve Mens Minds in Piety, and  
to

252      *Prayer and Preaching are*      SER. 3.  
to promote *Christian Edification*; yet I do not remember to have heard of any Instance, in which they have been the *Means* of *Mens Conversion*; which is the less to be wondered at, as they are appointed for a very different End.

THERE are many however that have been wrought upon in *Prayer*, as there are many Things concur in this to awaken and impress the Mind. The Solemn *Acknowledgments* then made of the Divine Perfections, the *Praises* offered to his tremendous Majesty, the deep and humble *Confession* of our various and aggravated Guilt in his holy Presence, the *Lamentations* over it, the importunate *Pleadings* for a Variety of Blessings both for Time and Eternity; in a Word, all the Overflowings of *pious Affections* in the Breast of him that leads the Devotion, and especially the *earnest Intreaties* then offer'd for Unconverted Sinners, the genuine *Expressions* of an undissembled Apprehension of their Danger, and the fervent *Breathings* after Divine Grace, to be communicated to them for their Spiritual Life: All these Things, I say, and many more, which occur in *Prayer*, when it is managed aright, may, by the Divine Blessings, be singularly useful. And I am well assured, there have been happy Instances, in which *while* God's People

*People have yet been speaking to him on this Head, he has graciously heard, and signally answered them<sup>k</sup>.*

BUT the *Reading*, and especially the *Preaching of the Word*, is the grand *Occasion and Instrument* in the *Conversion of Souls*. *Of his own Will he begets them with the Word of Truth<sup>l</sup>*: And it is admirably suited to those *saving Impressions*, which it is intended to make on the Heart, *being quick and powerful, and sharper than any two-edged Sword<sup>m</sup>*. It was while Paul was preaching, that the Lord opened Lydia's Heart, so that she attended to the Things which were spoken by him<sup>n</sup>: And it was while Peter was thus employed, that such vast Multitudes were pricked in their Hearts, and said to him, and to the rest of the Apostles present, Men and Brethren, *what shall we do<sup>o</sup>?* And I am well persuaded, that, various and lamentable as the Instances are, in which Men stop their Ears, and harden their Hearts against it, GOD does not even to this Day leave it without Witness; but the Terrors of the Lord, as display'd by his faithful Ministers, have subdued their Thousands, and the Riches of his Grace their Ten Thousands, when illustrated by those, who have not only heard, but

<sup>k</sup> Isai. lxxv. 24.

<sup>l</sup> Jam. i. 18.

<sup>m</sup> Heb. iv. 12.

<sup>n</sup> Acts xvi. 14.

<sup>o</sup> Acts ii. 37.

but have themselves *tasted* of their Sweetness. *The Preaching of the Cross* may indeed to them that perish be Foolishness; but blessed be his Name who died upon it, there is still a happy Remnant, to whom it appears to be *the Power of GOD, and the Wisdom of GOD*<sup>p</sup>. *Evangelical Subjects*, when opened with Perspicuity, and enforced with Vigour and Tenderness, by those that have experienced the transforming *Energy* of them on their own Hearts, and desire above all Things to be *wise to win the Souls* of others<sup>q</sup>, are generally the *Occasion* of producing the most immediate, and the most important *Change*; as I doubt not, but many now present have seen and felt. And the Observation of every Year of Life convinces me more and more, that *they* who desire to be signally instrumental in this good Work, *this Work*, of all others the most benevolent and important, must, in the Account of a vain World, become *Fools, that they may be wise*<sup>r</sup>. How contemptuously soever it may be fashionable to treat *such Preaching*, we must make *these Subjects* familiar to our Hearers, and must treat them with all Plainness of Speech, and all Seriousness of Address, or we shall generally labour in vain, and spend our Strength for nought<sup>s</sup>. Would to GOD, that *the Teachers*  
of

<sup>p</sup> 1 Cor. i. 18, 24.    <sup>q</sup> Prov. xi. 30.    <sup>r</sup> 1 Cor.  
iii. 18.    <sup>s</sup> Isai. xlix. 4.

of our *Iſrael* may conſider the Importance of it, and grow wiſe by ſuch Experiments as theſe! that they may act the Part of *prudent Phyſicians*, who preſcribe the *Medicines* they find in Fact moſt uſeful, and not thoſe concerning which the fineſt Speculations may be framed. Till then, whatever their *Learning*, *Politeness*, and *Parade* may be, it cannot be expected, that our *Health* ſhould be generally recovered; but we are like to continue, what we have long been, a *vicious People*, amidſt the fineſt *Encomiums of Virtue*, that are any where to be found: Nor will there be much Room to wonder, if ſome of its moſt eloquent *Advocates* ſhould appear, even in their own *Practice*, inſenſible of thoſe Charms which they ſo gracefully recommend to others, and ſink in their Character below thoſe *Heathen Moralists*, whom they may chuſe to imitate, rather than *Chriſt* and his *Apoſtles*. Nevertheleſs I am perſuaded, that if *G O D* intend Mercy for us as a People, he will ſupport among us a Succeſſion of thoſe, who ſhall diſpenſe his *Ordinances* in ſuch a *Manner*, as he has generally choſen to honour with Succeſs. But tho' the greater Part of *sincere Converts* are reduced by theſe, I am to add,

2. THAT “ remarkable *Providences*,  
 “ whether *merciful*, or *afflictive*,” are  
*Occaſions*,



256      *Others are wrought upon* § SER. 8.  
*Occasions, which God takes, to work*  
*upon the Hearts of many others.*

WHEN *Ordinances* have long been attended in vain, GOD perhaps interposes by other more peculiar and signal Methods, to *pluck the trifling and lethargick Sinner as a Fire-brand out of the Burning* †.

SOMETIMES remarkable *Mercies* and *Deliverances* accomplish the Work. An Appearance of GOD in their Favour, when they are conscious to themselves that they are the unworthiest of all his Creatures, shall shame and melt them, and powerfully prevail on their Minds to *turn unto the Lord*; who *daily loads them with his Benefits* †, and thus seems, in more Senses than one, to *send from Heaven* to save them, and *draw them out of many Waters*, in which they had otherwise been lost †.

BUT we more frequently see, that *Afflictions* are the *Means* of performing this happy Work. By a *gracious Severity* GOD is pleased to *lay bold* on many, and give them Reason to bless the Hand, ‡ which, tho' by a rough Motion delivers them from the Flames that were kindling around them, and shews *the Lord* to be *merciful* to them \*. Like *Jonah* in the Ship, they are awakened by a *Storm*,

† Amos iv. 11.      † Psal. lxxviii. 19.      † Psal. xviii. 16.      \* Gen. xix. 16.

SER. 8. *by remarkable Providences.* 257

*Storm*, to call upon their G O D<sup>y</sup>: Like *Manasseh*, they are taken among the *Thorns*, and laid in *Fetters*, that they may be brought to know the Lord<sup>z</sup>: Like the *Sailor*, they are shaken with an *Earthquake*, and trembling and astonished they fall down, and enquire, *what they shall do to be saved<sup>a</sup>*? The terrifying Fear of the Approach of *Death*, or the distressing Weight of some *Calamity* which threatens every Moment to swallow them up in Destruction, rouses their Consciences to an Attention to those Divine Truths which they had long forgotten, and opens those Records of Guilt which they had studiously sealed up.

“AND there seems to be no *Affliction*, by which G O D more frequently works upon Men, than by *Sickness*. When he weakens their Capacity for the Business of Life, and spoils their Relish for its Enjoyments; when he confines them to their Chambers, or even to their Beds, and makes their Chain streight and heavy<sup>b</sup>; when he threatens to take them away in the Midst<sup>c</sup> of their Days<sup>c</sup>, to deprive them of the Residue of their Years<sup>d</sup>, and immediately to bring them before that awful Tribunal, for which they know in their own

<sup>a</sup> Jonah i. 6.    <sup>b</sup> 2 Chron. xxxiii. 11, 13.    <sup>c</sup> Acts xvi. 26,—30.    <sup>d</sup> Lam. iii. 7.    <sup>e</sup> Psal. cii. 24.

<sup>f</sup> Ilai. xxxviii. 10.

Consciences they are so ill prepared : Then do we often see the Accomplishment of that Observation, which *Elihu* made so many Ages ago ; *He chasteneth a Man with Pain upon his Bed, and the Multitude of his Bones with strong Pain, so that his Life abhorreth Bread, and his Soul dainty Meat ; his Flesh is consumed away, that it cannot be seen, and his Bones that were not seen, stick out ; yea, his Soul draweth near to the Grave, and his Life is to the Destroyers : But sending him an Interpreter, one among a Thousand, to shew unto Man his Uprightness, then he is gracious to him, and saith, in a Spiritual as well as a Literal Sense, Deliver him from going down to the Pit, I have found a Ransom*.—Blessed be GOD, Instances of this Kind have been known, and known among us, in which the *Sickness of the Body* has wrought the *Cure of the Soul*, under the Conduct of the great Physician of both, and so has proved eminently to the Glory of GOD, and the Good of those, who for a while have been in *Heaviness*<sup>f</sup>.

YET it must be acknowledged, that in other Instances, the *Reverse* which a Man expresses upon a Sick Bed, and in the near Views of *Eternity*, proves but like that of some condemned Malefactor, who, when he has obtained a Pardon, throws off all these

Appear-

SER. 8, *by which GOD works upon Men.* 259  
 Appearances of Repentance, with which he  
~~had~~ once deceived himself, and perhaps de-  
 ceived others too, and plunges himself anew  
 into Capital Crimes; it may be, into Crimes,  
 for which he afterwards suffers Death with-  
 out those Compunctions of Conscience which  
 he before felt, being harden'd by a Return  
 into Sin attended with such dreadful Aggra-  
 vations.—This has been the Case of *many*;  
 and I pray God, it may not be thus with  
*any of you*. But if there be any among you,  
 that were once under powerful Awakenings;  
*any*, that have cried out of *Terrors on every*  
*Side*<sup>e</sup>; that have *confessed your Sins*, it may  
 be, with greater Freedom, and a more par-  
 ticular Detail of Circumstances, than the  
*Minister* who attended you could have de-  
 sired, and have *resolved against them* with  
 all the Appearances of the most determinate  
 Purpose; and yet after all, have *returned*  
*with the Sow that was washed, to her wallow-*  
*ing in the Mire*<sup>h</sup>: Such have peculiar  
 Reason to be alarmed and terrified. Every  
 Day of *Divine Patience* toward such is  
 astonishing. And if to all this have been  
 added the Returns of *Danger*, and signal  
 Interpositions of Providence for your *Deliv-*  
*erance*, and yet there be no kindly Impres-  
 sions of Penitence and Gratitude on your  
 Hearts; they who know the Particulars of

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S 2

the

<sup>e</sup> Job xviii. 11.

<sup>h</sup> 2 Pet. ii. 22.

the Case, must surely look upon you with Horrör, as well as with Wonder. For what can one imagine of such, but that they are given over by GOD, to a *Durkness* which nothing but the *Flames of Hell* can enlighten, and a *Hardness* which nothing can penetrate, but the Sharpness of *unquenchable Fire*, and the Gnawings of the *never-dying Worm*?

BUT to return from a Digression, into which Compassion towards such a deplorable Case has insensibly led me, I would farther observe, that as these various *Interpositions* of a remarkable *Providence* are often the *Means* of working Saving Impressions on Mens Minds, so

3. GOD is sometimes pleased to over-rule  
 “ *little* and inconsiderable *Incidents* in  
 “ *Life*,” as the *Occasion* of accomplishing *this happy Change*.

As the *Treasure* of the Gospel was at first put into *Earthen Vessels*, that the *Excellency* of the Power might appear to be of GOD, and not of Man<sup>i</sup>; so GOD, to make his own *Praise glorious*<sup>k</sup>, is sometimes pleased to produce the most important Effects, by *Causes* which seem in themselves *least considerable*. And it is astonishing to see, from how small,

and

<sup>i</sup> 2 Cor. iv. 7.

<sup>k</sup> Psal. lxxvi. 2.

and seemingly unpromising a *Seed*, this *Plant of Paradise* springs up, and with how little *Cultivation* too in some Instances, after *Paul* had long attempted in vain to *plant*, and *Apollos* to *water* !.—A few *Lines* in the *Bible*, or any other good *Book*, perhaps taken up by *Chance*, shall be the *Instrument* ; and a *Passage*, on which the *Eye* glances without *Expectation* or *Design*, shall *strike to the Heart*, like an *Arrow* from the *Bow* of *GOD* himself, after *Quivers* of the most pointed and polished *Shafts* have been exhausted in vain ; tho' such *Shafts* were most skilfully aimed, and most vigorously discharged.—In other Instances, a *Word* drop'd in *Conversation*, and that perhaps no way remarkable either for its *Spirit* or *Propriety*, shall do that, which the most solemn *Ordinances* have not been capable of doing : An important *Encouragement*, by the Way, to abound in *Religious Discourse*, which *GOD* has sometimes been pleased to honour, as the happy *Means* of *saving a Soul from Death*, and laying a *Foundation* for the *Delights* of an *everlasting Friendship* with those who have been so recovered.

- 4. SOMETIMES this great Work is accomplish'd, “ by *secret* and *immediate Impressions* from *GOD* upon the *Mind*,”

S 3

with-

• 1 Cor. iii. 6, 7.

*Others are wrought upon* SER. 8  
 without any *Visible Means, Instruments,*  
 or *Occasions* at all.

THESE Things do not *frequently happen*; nor does it seem fit they should, lest any should be encouraged to expect them in the *Neglect* of the *appointed Means*. Nevertheless it is plain in Fact, that *GOD* is sometimes pleased to go out of the *common Way*; and his mighty Hand is to be acknowledged in it. The *Reasons* are known to himself; and the *Praise* is humbly to be ascribed to him, *who giveth not an Account of any of his Matters*<sup>m</sup>.

IT is not, to be sure, so common now, as it was in the Days of *Elibu*, that *GOD* should *speak to Men in a Dream*, or *send Instructions* to them *in Slumberings on their Bed*<sup>n</sup>: Yet I have myself known several, who have ascribed their first Religious Awakenings to some awful *Dream*, in which the Solemnity of the Judgment-Day, or a View of the Invisible World, has been represented to them with unspeakable Terror; and others, to whom, when they have wak'd in the Night, some *Words of Scripture* have occurred with such Power, that they have not been able to divert their Thoughts to any Thing else; and that, when they themselves

<sup>m</sup> Job xxxiii. 13.

<sup>n</sup> Job xxxiii. 15, 16.

selves have not certainly known, whether they were in the *Bible* or not.

I HAVE known those, that, in the Circle of their vain Companions, and in the Midst of their sensual Delights, have been *struck* to the very *Heart* with some such *Scripture* as this; *To be carnally minded is Death*°. Or such a *Text* as this has on a sudden darted into their Minds; *The Wrath of GOD is revealed from Heaven against all Ungodliness and Unrighteousness of Men*°. Such Passages have seem'd to ring and thunder in their Ears, till the Sound of their Musick, and the Noise of their Mirth have been quite over-power'd; so that they have been driven from their Revels to their Knees, and have returned no more into *the Paths of the Destroyer*.

Y.E.A, to add no more Instances of this Kind, I have known those of distinguish'd Genius, polite Manners, and great Experience in Human Affairs, who, after having outgrown all the Impressions of a *Religious Education*; after having been hardened, rather than subdued, by the most singular *Mercies*, even various, repeated, and astonishing *Deliverances*, which have appeared to themselves no less than miraculous; after having lived for Years *without GOD in the World*, notoriously corrupt themselves,

S 4

and



and labouring to the utmost to *corrupt others*; have been stop'd on a sudden in the full Career of their Sin, and have felt such *Rays* of the Divine Presence, and of Redeeming Love, darting in upon their Minds, almost *like Lightning from Heaven*, as have at once roused, over-powered, and transformed them: So that they have come out of their secret Chambers with an irreconcilable Enmity to those *Vices*, to which, when they entered them, they were the tamest and most abandoned Slaves; and have appeared from that very Hour, the Votaries, the Patrons, the Champions of *Religion*; and after a Course of the most resolute Attachment to it, in spite of all the Reasonings, or the Raileries, the Importunities, or the Reproaches of its Enemies, they have continued to this Day, some of its brightest Ornaments: *A Change*, which I behold with equal Wonder and Delight, and which, if a Nation should join in deriding it, I would adore as *the Finger of GOD*.

IN mentioning these Things thus publickly, I do indeed take an uncommon Freedom, which some may perhaps censure: But so far as *Human Testimony* can give an Assurance of Truth, I may justly say, that *I speak what I know, and testify what, in its genuine and powerful Effects, I have myself seen*<sup>a</sup>. And  
since

<sup>a</sup> John iii. 11.

SER. 8. *in the Manner of GOD's working.* 265

face the Possibility of *abusing* such Con-  
descensions of Divine Mercy did not prevent  
their being granted, I cannot think it ought  
• to engage me to be silent, when so natural  
an Opportunity offered of declaring them,  
*to the Glory of him who worketh all Things ac-*  
*cording to the Counsel of his own Will*. Yet  
• I must repeat the *Caution*, which I before  
suggested, that it would be Madness for  
any to *neglect* GOD's *appointed Means* of Ope-  
ration, on Presumption that they shall be  
added to the small List of those, who have  
been such uncommon and astonishing Tro-  
phies of the Efficacy and Sovereignty of  
*Divine Grace*.

THESE Remarks must for the present suf-  
fice, with Regard to the *various Occasions* by  
which GOD works upon Mens Minds; and  
• I hope you will excuse me, if in illustrating  
some of them, I have a little anticipated  
some Things, which might have been men-  
tioned under the *Third Head*, in which I  
proposed,

III. To consider some *Varieties* observable  
in “the *Manner*, in which *Divine*  
“ *Grace* operates on the Mind.”

AND this *Variety*, by the Way, will be  
observable in many Instances, where the  
*Occasions*

*Occasions* are in general the same. Thus among those, that are awakened by the *Word of GOD*, or by *his Providence*,—some are shaken by *strong Terrors*;—some are melted into *deep Sorrows*;—others are astonished as it were, and captivated at once, by the *Discovery* of the *Love of GOD in Christ*;—and others are led on by such *gentle and gradual Impressions*, that they can hardly recollect any remarkable *Circumstance* at all, relating to the *Manner* in which this blessed Work was begun, or conducted in their Souls.

I. SOME Converts are “awakened by  
“*strong Terrors.*”

IT is obvious, that *Conviction of Sin*, in some Degree or another, is absolutely necessary to make Way for the *Entrance of the Gospel* into the Soul. But the *Degrees* are *various* in different Persons; and as for those of whom we now speak, God *reproves them* aloud, and *sets their Sins in Order before them*<sup>1</sup>, marshals them in dreadful *Array*, as the Expression imports; so that they seem like defenceless Creatures, surrounded with a whole Host of Enemies, whose Weapons are raised for their Destruction. Yea, *GOD* himself, the great, the terrible, the Eter-  
nal,

<sup>1</sup> Psal. l. 21.

naï, and Omnipotent GOD, seems to set them up as a Mark for those Arrows<sup>†</sup>; the Poison of which drinketh up their Spirits<sup>‡</sup>; and, as he himself expresses it, *He is unto them as a Bear, or a Lion, ready to tear and rent the very Caul of their Heart*<sup>¶</sup>. They come as it were, to the trembling and terrifying Mountain of Sinai, to Blackness, and Darkness, and Tempest<sup>\*</sup>. The Conviction of Guilt is attended with such a Sense of the Demerit of Sin, as fills them with Horror and Astonishment, and engages them to wish in the Bitterness of their Souls, that they had never been born. They are left for a Time, and that perhaps for Weeks and Months, to be, as it were, deafen'd with the loud Thunders of the Law: A dreadful Sound, as Eliphaz expresses it, is in their Ears<sup>‡</sup>, even the Sentence of their own Damnation; and the awful Curse of an Almighty Sin-avenging GOD comes into their Bowels like Water, and like Oil into their Bones<sup>z</sup>. They are filled with such deep Remorse for their past Sins, that they verily think no Iniquity was ever like theirs, and that no Punishment will be like theirs. They hardly see a Glimmering of Hope, that they shall obtain Deliverance; but expect, in a very little while, to be sealed up under Wrath,

† Lam. iii. 12.

‡ Job vi. 4.

¶ Hof. xiii. 8.

\* Heb. xii. 18. † Job xv. 21. z Psal. cix. 18.

Wrath, if they are not already so. When they hear the *Offers*, and the *Promises* of the *Gospel*, they can apply none of them to themselves, and find Comfort in none; But every *Threatening*, and every *Curse* of the *Book of GOD*, seems to have been written as their intended Portion. And thus, perhaps they continue for *Weeks*, or for *Months* together; expecting every Day and every Night, that *Destruction from GOD*, which is now a *Terror to them*<sup>a</sup>, should utterly swallow them up, and leave them neither *Root nor Branch*, neither Comfort nor Hope. “*The Law is a School-master to bring them to Christ*<sup>c</sup>, and it scourges them with most rigorous Discipline: Yea, the Infernal *Lion* roars over them, tho’ he is not permitted to devour them: He particularly terrifies them, when they think of *approaching to GOD*, as if they were to meet with some peculiar *Danger* there, where alone they can find their *Relief*: Or if they do in broken Accents utter their *Prayer* before *GOD*, it seems to be shut out<sup>d</sup>, and they are apprehensive that it is turned into *Sin*<sup>e</sup>. Yet there is one Thing to be observed in the Midst of this Scene of Horror, and it is a Circumstance of great Importance; “that they justify *GOD*, when he “seems most inexorable, and subscribe to that  
“ Sen-

<sup>a</sup> Job xxxi. 23.<sup>b</sup> Mal. iv. 1.<sup>c</sup> Gal. iii. 24.<sup>d</sup> Lam. iii. 8.<sup>e</sup> Psal. cix. 7.

“Sentence as righteous, which dooms them  
“to Eternal Ruin.”

2. OTHERS are “melted into *deep Sorrows*”.

THEIR *Eyes run down with Tears*; and they are ready to wish, that their *Head were Waters, and their Eyes Fountains, that they might continue to weep Day and Night*<sup>f</sup>. They see the Evil of *Sin*, and the Misery to which it hath reduced them in a most deplorable View; and it may be, while those described under the *former Head* are ready to *tremble*, because they *cannot weep*, these are ready to *weep*, because they *cannot tremble*. They lament, among other Things, the *Want* of those *strong Horrors*, which some have felt: They cry out, “*Woe is me, for I am undone*<sup>g</sup>; I have *destroyed myself*, “and in myself is not my *Help* found<sup>h</sup>:” And it may be, they are a considerable Time before they can persuade themselves, there is any *Help* for them, even in *GOD*. They know there is *Help in him through Christ* for penitent and believing Sinners: But they cannot easily be convinced, that *they believe*; because they do not feel that *confident Trust*, which some others have much sooner been brought to: And they are afraid, lest whatever they  
expe-

<sup>f</sup> Jer. ix. 1, 18.

<sup>g</sup> Isai. vi. 5.

<sup>h</sup> Hof. xiii. 9.

270     *Some are captivated with Joy* SER. 8.  
 experience which looks like *Repentance*,  
 should be only the false Appearance of it,  
 proceeding from mere Self-Love, and a na-  
 tural Dread of Future Misery. They dwell  
 perpetually on the *dark Side* of Things :  
 They read over the Catalogue of their  
*Iniquities* again and again, and attend to  
 those Passages, in which *the Wrath of GOD*  
*is revealed from Heaven against every Kind*  
*and Degree of Sin*<sup>i</sup> ; while they are *slow of*  
*Heart* to admit those reviving *Consolations*,  
 which the various rich and precious *Promises*  
 of the *Gospel* are so admirably well calcu-  
 lated to administer.

THE State of such Souls, when they are  
*first* savingly enlightened, is like that of the  
*Earth*, when *Fogs* and *Mists* have veiled the  
 Face of the *Sun*, after it is risen. But it  
 very often happens, with respect to such  
 Souls, that, when these *Mists* are at length  
 dispersed, a very bright and chearful *Day*  
 opens : They are comforted by the warmer  
 Beams of the *Sun of Righteousness*, accord-  
 ing to the Hours in which they have been  
 beclouded, and are made glad, according to  
 the *Days* in which they were afflicted<sup>k</sup> : And  
 going on to fear the Lord, and to obey the  
 Voice of his Servant, tho' they have long  
 walked in *Darkness*, and seen no *Light*, they  
 are at length encouraged by his Spirit illi-  
 forcing.

<sup>i</sup> Rom. i. 18.

<sup>k</sup> Psal. xc. 15.

SER. 8. *by Views of the Love of GOD.* 271  
 forcing the Exhortations of his Word, to  
*trust in the Name of the Lord, and stay them-*  
*selves upon their GOD*<sup>1</sup>.

3. SOME are "captivated with astonish-  
 ing and delightful *Views of the Love*  
*of GOD in Christ.*"

THERE is always, as we observed before,  
 in the *awakened Soul*, some *Conviction of*  
*Sin*, and *Apprehension of Danger*; neverthe-  
 less there are Instances, in which GOD *heals*  
*almost as soon as he wounds*, and *speaks Peace*  
*almost as soon as he speaks Trouble*. He gra-  
 ciously shortens, to some Souls, the *Pangs*  
*of the New Birth*, and gives them *Beauty for*  
*Asbes*, the *Oil of Joy for Mourning*, and the  
 Garment of Praise for the Spirit of Heavi-  
 ness<sup>m</sup>. The News of Salvation, by the Blood,  
 and Righteousness, and Grace of Christ, is re-  
 ceived with so thankful a Sense, with so  
 joyful a Compliance, that the Soul, feeling  
 beyond all Doubt, the cordial Sincerity with  
 which it embraces the Offer, is filled with  
*Joy unspeakable, and full of Glory*<sup>n</sup>: The  
 Heart does magnify the Lord, and the Spirit  
 rejoices in GOD its Saviour<sup>o</sup>.

THIS was remarkably the Case of the  
 Sailor, who in the very Night in which he  
 was

<sup>1</sup> Isai. 1. 10.

<sup>m</sup> Isai. lxi. 3.

<sup>n</sup> 1 Pet. i. 8.

<sup>o</sup> Luke i. 46, 47.



was converted, *that same Night*, in which *the Foundation of his House* had been shaken, and his own Soul too shaken, *by an Earthquake*, so that he had endeavoured to lay violent Hands on himself; yet, I say, *that very Night*, before the *Day* appeared, having been directed to *believe on the Lord Jesus Christ*, that he might be saved, and been enabled by Divine Grace to comply with the Exhortation, it is added concerning him, that *he rejoiced, believing in GOD with all his House* <sup>p</sup>.—Thus too the *Thessalonians*, tho' they received the Word in much Affliction, and ran the Risque of losing their Possessions and their Lives in adhering to it, yet received it *with Joy of the Holy Ghost* <sup>q</sup>. And tho' I cannot say, *this* is God's most ordinary Way of dealing; and tho' I fear, the counterfeit Appearance of such a Work as this, often leaves Men in the Number of those, whom *our Lord* represents by *Stony Ground Hearers* <sup>r</sup>; yet 'tis certain, *some Instances* of this Kind are still to be found. But then I must observe, *this* is a Joy attended with the deepest Humility, and animates the Soul to the most ardent and affectionate Resolution of *walking worthy of the Lord unto all pleasing, being strengthened with all Might according to his glorious Power,*  
*unto*

<sup>p</sup> Acts xvi. 34.      <sup>q</sup> 1 Theff. i. 6.      <sup>r</sup> Matt. xiii. 20, 21.

SER. 8. *by insensible Degrees.* 273  
*unto all Patience and Long-suffering with  
 Joyfulness.*

4. OTHERS, and these perhaps the greatest Part of such as are *religiously educated*, are “led on by such *gentle and insensible Degrees*, that they can hardly recollect any remarkable *Circumstances* that have attended their *Conversion*, nor can certainly fix on the *particular Time* of it.”

GOD is sometimes, as in the preceding Instances, in *the Whirlwind, the Earthquake, and the Fire*; but he is also frequently in *the still small Voice*†. The *Operations* of the *Holy Spirit* on the Soul are often, and perhaps generally, of such a Nature, that 'tis difficult exactly to distinguish them from the *rational Exercise* of our own Thoughts; because the *Spirit operates* by suggesting *rational Views* of Things, and awakening *rational Affections*. For, whatever some have vainly and dangerously insinuated, nothing is so *rational* as the Sentiments and Temper which prevail in *Renewed Souls*, and to which it is *the Work* of God's regenerating *Spirit* to bring them.

• THESE *Operations*, where there is a Re-

† Col. i. 10, 11.

‡ 1 Kings xix. 11, 12.

274    *Some may not know the Time* . SER. 2.  
*ligious Education*, often begin very early ;  
but then, in some Degree, the *Impressions*  
*wear off* from the weak and flexible Mind -  
and perhaps there are various Instances, in  
which they alternately *revive*, and *decay*  
again. And this *Vicissitude* of affectionate  
*Applications to Religion*, (under moving Or-  
dinances, *Afflictions*, or *Deliverances*,) and  
of *Backslidings* and *Remissness* in it, may be  
permitted, with respect to many, to conti-  
nue for a long Time. At length, under  
the various Methods of *Providence* and  
*Grace*, the Soul arrives to greater *Steadiness*  
and a more habitual *Victory* over the re-  
mainders of *Indwelling Sin* : But it may be  
exceeding hard, and perhaps absolutely im-  
possible, to determine, concerning some re-  
markable Scenes through which it has passed,  
whether such a one in particular, perhaps the  
last which strikes the Memory, were the  
*Season* of its *New Birth*, or whether it were  
merely a *Recovery* from such a Degree of  
*Negligence* and *Remissness*, as may possibly  
be consistent with real *Religion*, and be found  
in a *Regenerate Soul*.

THESE *Ballancings* of *Backsliding* and  
*Recovery* often occasion very great *Perplexity*;  
and such Sort of *Converts* are frequently  
much discouraged, because they cannot give  
the History of their *Religious Experiences*,  
in so clear and distinct a Manner; as others;  
and

*SECT. 8. and Manner of their Change. 275*  
 and particularly, because they have not passed through such *violent Terrors and Agitations of Mind*, as many, who were perhaps once sunk into much deeper *Degeneracy*, have done. Nevertheless, where there is a *Consciousness* of an undissembled *Love to G O D*, an unreserved *Devotedness to his Service*, a *Solid Trust in the Lord Jesus Christ*, and a sincere *Affection to Mankind* in general, and especially *to those of the Household of Faith*, a *Man* ought not to perplex himself on this Account. For as every *Man* knows, he was *born into the World*, by a *Consciousness* that he now *lives and acts* here, tho' 'tis impossible he should remember any Thing of the *Time or Circumstances*, in which he was first produced into it; So may a *Christian* be assured, that some Way or another he was *born of the Spirit*, if he can trace its genuine *Fruits* and efficacious *Influences* in a *renewed Heart and Life*.

I HAVE thus laid down *several Particulars*, which appeared to me important, in order to illustrate that *Diversity*, which is observable in the *Methods* of the *Divine Operation* on the Heart: And they will naturally lead us to these *Three Reflections*, with which I shall conclude my present Discourse.—Let us not make *our own Experiences* a Standard for *others*; — nor the *Experiences*

276 *Our own Experiences should not SERVE as Experiences of others a Standard for ourselves;—nor let us be unwilling, in a prudent Manner, to communicate our Spiritual Experiences to each other.*

(1.) LET us not make our own Experiences a Standard for others.

LET us remember, that there is, as we have heard, *a Diversity of OpERATIONS*; and that many a Person may be dear to GOD, who was not born just with those Circumstances which attended our own Regeneration. Others may not so particularly have discerned the Time, the Occasion, the Progress of the Change: They may not have felt all that we felt, either in a Way of extraordinary Terror, or extraordinary Comfort; and yet perhaps may equal, or even exceed us in that holy Temper, to which it was the great Intention of our Heavenly Father, by one Method or another, to bring all his Children. Nay, I will add, that Christians of a very amiable and honourable Character may express themselves but in a dark, and something of an improper Manner, concerning the Doctrine of Regeneration, and may, in Conscience, scruple the Use of some Phrases relating to it, which we judge to be exceeding suitable; and yet, that very Scruple which displeases us, may proceed from a Reverence for

FER. 8. *be made a Standard for others.* 277

for GOD and Truth, and from such a *Tenderness of Heart* as is the Effect of his *Renewing Grace*. We should therefore be very *cautious*, how we *judge* each other, and take upon us to *reject* those whom perhaps GOD has received.

I REMEMBER, good Dr. Owen, whose *labour* was, in many respects, very *repliable*, carries this so far, as some where *say* that some may perhaps have experienced the *saving Influences* of the *Holy Spirit* on their *Hearts*, who do not in *Words* acknowledge the *Necessity*, or even the *Reality* of those *Influences*." *Judging Mens Hearts*, and *judging their States*, is a *Work* for which we are so ill qualified, that we have Reason to be exceeding thankful, it is not assigned to us. And when we are entering into such an *Examination* of their *Character*, as our Duty may in some particular Circumstances seem to require, we should be very solicitous, that we do not lay down arbitrary and precarious Rules. It seems indeed, that so far as we can learn it, we may more safely judge by their *present Temper* and *Conduct*, than by the *History* of any Thing which has *formerly passed* in their *Minds*.

AND let me add it, as a necessary *Caution* here, that they, who never felt any of the extraordinary *Emotions of Mind*, which have  
T 3 been

278 *Nor the Experiences of others*, SER. 8.  
 been described under some former Heads, but have been brought to Religion by less observable Methods, perhaps by *Calm rational Views of it*, (of whom I believe there are great Numbers,) should be very cautious, that they do not rashly *censure such Things* as I have now been representing, as if they were mere *Enthusiasm*. I cannot but think this a Criminal Limiting the Holy Spirit of Israel<sup>u</sup>, and fear it will be found highly displeasing to him, and to the Souls of those who allow themselves in it, and of others too, if they be such as are employed in the Ministerial Work: Now to insist on, what in Comparison of this is but a small Matter, the apparent Rudeness and Petulance of contradicting Facts, so well attested as many of this Kind have been, and running counter to the solid Effects which such Impressions have produced. The Rashness which prevails under different Forms, among Men of the most opposite Sentiments, is too obvious; but if we would give ourselves Leave calmly to weigh any of a Matters, our Spirits would be of a more moderate Character, and many hasty Censures would be suspended, which at present prove very little more, than the Ignorance, Pride, and Folly of those that pass them.

(2.) LET

\* Psal. lxxviii. 41.

(2.) LET us not make the *Experiences* of others a Standard for ourselves.

THIS is frequently the Case, and especially with those, who are naturally of an *humble and tender Temper*; for whose Peace and Comfort therefore, one cannot but be peculiarly solicitous. Having heard of some extraordinary *Experiences of others*, they are ready to imagine, because they can trace something correspondent to these in their own Minds, that they are utter Strangers to real Regeneration, and have nothing more, than such Religious Notions and Forms, as Natural Men may easily learn of each other.

BUT what I have now been saying, of the Variety of the Divine Operations on the Heart, affords a solid Answer to such Scruples, when they arise in a pious Mind. Reflect, on this Occasion, how it is in the Works of Nature: There we know, that GOD works in all, so that He is the Life and quickness of the whole Creation; and yet, nay more excellent Writer expresses it, "He seems not to work:" His Agency is so *invisible*, and *secret*, that did not Reason and Scripture join to teach it, one might live a great many Years in the World, without knowing any Thing more, than that such and such Effects are produced by



correspondent *Second Causes*; tho' in strict Propriety of Speech, they are no *Causes* at all, but owe all their *Efficacy* to the *Divine Presence*, and *Operation*. Sense tells us, that the *Sun* enlightens the *Earth*, and warms it; that the *Rain* waters it, the *Seeds* produce *Vegetables*, and the *Animals* continue their proper *Race*: But that *GOD* is the *Father of Lights*<sup>v</sup>; that he has prepared the *Light* and the *un<sup>x</sup>*; that he visits the *Earth*, and causes it to descend into the *Furrows* thereof<sup>z</sup>; that he makes the *Grass* to grow for *Cattle*, and *Corn* and *Herb* for the *Service* of *Man*<sup>z</sup>; that he sends forth his *Spirit*, and the *Animal Race* is created, and the *Face of the Earth* renewed<sup>a</sup>; this, I say, is what *Multitudes* of the *Human Race* are not aware of; because in all these Things he acts in a gentle, stated, and regular Manner, and employs *Inferior Agents* as the *Instruments* of his *Providence*. And just thus gentle, silent, and regular are the *Influences of his Spirit* upon *Mens Souls*; and it is often impossible, to actly to distinguish them from the character of *Parents* and *Ministers*, and the *Reflections* which seem to spring from *own Minds*; tho' it is he, that gives us *Counsel*, while our *Reins* instruct us in our secret *Musings*.

<sup>v</sup> Jam. i. 17.    <sup>x</sup> Psal. lxxiv. 16.    <sup>y</sup> Psal. lxxv. 9, 10.    <sup>z</sup> Psal. civ. 14.    <sup>a</sup> Psal. civ. 30.

SECT. 8. *best known from the Effect.* 281

Musings<sup>b</sup>, and that *teaches us to profit by the Lessons which others give us.*

Be not therefore *surprized*, and be not *dejected*, tho' you cannot assign the *Place*, the *Time*, the *Manner*, in which your *Conversion* began; and tho' you are *Strangers* to the *Terrors*, the *Sorrows*, or the *Transports of Joy*, which you have heard one and another express. The *Wind* bloweth where it listeth, and the *Spirit* dispenses his Influences where, and to whom, and in what *Measure* and *Degree* he pleases. But while the *Way* and *Manner* of his *Operation* may be secret and unknown, the *Effects* of it are sensible and evident; and as with regard to the *Wind*, thou hearest the *Sound* thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the *Spirit*<sup>c</sup>.

You may not certainly know when to fix the precise *Time* of your *Conversion*, or how to trace the *particular Steps* by which it has been brought to pass; for as thou knowest not what is the *Way* of the *Spirit*, nor how *children* do grow in the *Womb* of her that is more *secret*; even so thou knowest not the *Works*

of *God* who maketh all<sup>d</sup>. But tho' you cannot trace the *Process* of the *Operation*, the *Effects* of it are such as you may feel within you, and by its *Fruits* it will be known<sup>e</sup>. It is

<sup>b</sup> Psal. xvi. 7.    <sup>c</sup> John iii. 8.    <sup>d</sup> Eccl. xi. 5,  
<sup>e</sup> Matt. vii. 20.

is indeed desirable, to be able to give an Account of the *Beginning* and the *Progress* of the *Work of GOD* upon your Souls, as some that are *Regenerate* can do; but *this* is not necessary, to evidence the *Truth* of *Grace*.

Happy is he, who in this Case can say, as the *Blind Man* in the Gospel, *One Thing I know, that whereas I was blind, now I see*. For as you know, that there is *Fire*, when you see the *Flame*, tho' you know not *how*, or *when* it began: So also it may be said, *that you have really undergone a Saving Change*; tho' you know not *how*, or *when* it was wrought in your Hearts. If you answer the Characters laid down in the preceding Discourses, as *essential* to the truly *Regenerate*, (which are all comprehended in *Repentance and Faith*, producing an unfeigned *Love* and uniform *Obedience*;) you may trace the *Cause* from the *Effect*, with far greater Certainty than you could have traced such an *Effect*, as what would infallibly follow from any *Cause*, which you could have perceived in your Mind previous to it. There are *great Awakenings, violent Terrors, unuttered or tick Joys*, where there is no *Saving Work* of *GOD* on the Soul: But where the *Divine Image* is produced, and the *Soul* is actually *renewed*, we are sure, (as was before observed,) that *Grace has been working*, tho'

we

<sup>†</sup> John ix. 25.

SER. 8. *communicate their Experiences.* 283

we know not *when*, or *where*, or *how*.—  
And therefore on the whole, guarding a-  
gainst *both these Extreams*, and to cure  
them *both*,

(3.) LET *Christians*, in a prudent and  
humble Manner, be ready to *com-*  
*municate their Religious Experiences* to  
each other.

to be undoubtedly intended, that the  
*Variety of his Operations* should be observed  
and owned, in the *World of Grace*, as well  
as in *that of Nature*; And as *these Things*  
pass in the Secret Recesses of Mens Hearts,  
how should they be *known*, unless they  
will themselves *communicate* and *declare*  
them? And let me *caution* you against  
that strange *Averseness* to all *Freedoms* of this  
*Kind*, which, especially in Persons of a *re-*  
*served Temper*, is so ready to prevail. Let  
not any think it *beneath them* to do it. You  
well know, that *David*, who was not only  
a Man of an admirable Genius, but a mighty  
and an exalted, was far from thinking it so:  
on the contrary, deeply impressed with  
the *Divine Condescension* in all the *gracious*  
*Visits* he had received from him, he calls,  
as it were, the whole pious World around  
him, that they might be edified, and com-  
forted by the Relation: *Come*, says he, *and*  
*bear*

*bear, all ye that fear G O D, and I will declare what he has done for my Soul* \*. He proclaimed it, not with his Voice and Harp alone, but with his immortal Pen: And many other noble and excellent Persons concurr'd with him; and the invaluable Treasure of *their Experiences*, in as great a Variety of Circumstances as we can well imagine, is transmitted to us in the *book of Psalms*. Can any just Reason be assigned, why *they*, who live under a *Dispenſation*, and a more abundant *Communication of the Spirit*, should be entirely silent on this Subject? &c

THERE may indeed be an *Over-Forwardness*, which is one apparent Effect of *Pride* and *Self-conceit*, and which, with thinking *Perſon*, may bring even the *Sincerity* of the Speaker into Question, or put his *Indiscretion* beyond all Possibility of being questioned. But it would be very *unreasonable* to argue, that because a Thing may be *done ill*, it cannot possibly be *done well*.

WHY may not intimate Friends *understand* *their Hearts* to each other on such delightful Topicks? Why may not they, who have met with any Thing peculiar of this Kind, *communicate it* to their *Minister*? And, tho' I must in Conscience declare  
against

\* Psal. lxvi. 16.

against making it absolutely and universally a *Term of Communion*; yet, I am well assured, that in some Instances, a prudent and serious *Communication* of these Things to a *Christian Society*, when a Person is to be *admitted into Fellowship* with it, has often answered very valuable Ends. By this Means GOD has the Honour of his own Work; and *Members* have the Pleasure of sympathizing with the Relator, both in his Sorrows, and ~~the~~ they derive from hence some additional Satisfaction as to *his Fitness* for an Approach to the *Lord's Table*; they learn with Pleasure the *Divine Blessing* which attends the *Administration of Ordinances* among them; and make Observations and Remarks, which may assist them in offering their *Addresses* to GOD, and in giving proper *Advices* to others who are in Circumstances like those related. To all which we may add, that the *Ministers of Christ* do, in particular, learn what may be a Means of forming them to a more *Experimental Manner of Preaching*, as well as in many Instances discover those, before unknown, *Tokens of Success*, which may strengthen their *Hands* in the Work of their great Master.

IT is by frequent *Conversations of this Kind*, that I have learnt many of the *Particulars*, on which I have grounded the *preceding Discourse*. I hope therefore, you will

286 *How useful it may be to Ministers.* Ser. 3.  
 will excuse me, if on so natural an Occasion I have borne *my publick Testimony*, to what has been so *edifying* to me, both as a *Minister*, and a *Christian*. And the tender *Regard* which I have for *Young Persons* training up for the *Work of the Ministry*, and my ardent *Desire* that they may learn the *Language of Sion*, and have “those peculiar  
 “ *Advantages*, which nothing but an ac-  
 “ quaintance with *Cases*, and an Opi-  
 “ tion on *Facts* can give,” has been the  
 Inducement to me to add *this Reflection*,  
 with which I conclude *my Discourse*,  
 humbly hoping, that what you have heard  
 upon this Occasion, will, by the *Divine Bless-  
 ing*, furnish out considerable Matter for *such  
 Conversation* as I have now recommended,  
 to the *Glor*y of *GOD*, and to the Advance-  
 ment of *Religion* among you. *Amen.*





## S E R M O N IX.

DIRECTIONS to awaken'd Sinners.

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ACTS ix. 6.

*And he, trembling and astonished,  
said, Lord, what wilt thou have  
me to do? —*

THESE are the Words of *Saul*, (*who also is called Paul*;) when he was stricken to the Ground, as he was going to *Damascus*: And any one who had looked upon him in his present Circumstances, and knowing nothing more of him, than *that View*, in Comparison with his past Life, could have given, would have imagined him one of the most *miserable* Creatures that ever lived upon *Earth*, and would have expected, that he should very soon have been numbred among the most *miserable* of those in *Hell*.

He



He was engaged in a Course of such savage Cruelty, as can, upon no Principle of common Morality, be vindicated, even tho' the Christians had been as much mistaken, as he rashly and foolishly concluded they were. After having dragged many of them into Prison, and given his Voice against some that were put to Death, he persecuted others into strange Cities; and had now obtained a Commission from the Sanhedrim at Jerusalem to carry this holy, or rather this impious War into Damascus<sup>b</sup>, and to bring the Proselytes to the Religion of the blessed Jesus, bound from thence to Jerusalem<sup>c</sup>; probably that they might there be animadverted upon with greater Severity, than could safely have been attempted by the Jews in so distant a City, under a Foreign Governour.

BUT, behold, as he was in the Way, Jesus interposes, clothed with a Lustre exceeding that of the Sun at Noon<sup>d</sup>. He strikes him down from the Beast on which he rode, and lays him prostrate on the Ground, calling to him with a Voice far more dreadful than that of Thunder, *Saul, Saul, why persecutest thou me*<sup>e</sup>?

ANY one would have imagined, from the Circumstances in which he now beheld Saul, that Divine Vengeance had already begun to seize

<sup>b</sup> Acts xxvi. 10,—12.  
xxvi. 13.

<sup>c</sup> Acts ix. 2.

<sup>d</sup> Acts

<sup>e</sup> Acts ix. 4.

SER. 9. *to enquire what he should do.* 289

seize him, and that full *Execution* would quickly have been done. But *GOD's Ways* are not as our *Ways*, nor are his *Thoughts* as our *Thoughts*<sup>t</sup>. *Christ* laid him almost as low as *Hell*, that he might raise him as high as the *Third Heaven*; of which he afterwards gave him a View in Vision, to anticipate his Reception into it<sup>s</sup>. *This Day* of his *Terror and Astonishment* was, in a nobler Sense than any other, *the Day of his Birth*; for he is brought to bow himself at the Foot of an injured *Saviour*, to offer him as it were a *Blank*, upon which to write his own Terms of Peace; and as soon as he heard, that this glorious Person was *Jesus*, whom in his Members he had so long persecuted, he makes his Submission in these lively comprehensive Words, *Lord, what wilt thou have me to do?*—This was not a Time for a long Speech; but he that discerns all the secret Recesses of the Spirit, knew *these few Words* were full of a most important Meaning, and express'd not only a *Grief of Heart* for all that he had before been doing against *Christ* and his Kingdom, but the sincerest *Resolution* for the Future to employ himself in his Service, waiting only the Intimations of his wise and gracious Will, as to the most proper and acceptable Manner of beginning the Attempt.

Isai. lv. 8.

<sup>s</sup> 2 Cor. xii. 2.

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THERE

290 *His Case in some Measure may* SER. 9.

THERE is, methinks, a poignant Kind of *Eloquence* in this *short Expression*, far beyond what any *Paraphrase* upon it can give : And our compassionate *Lord* accepted this Surrender. All his former *Rebellions* were no more remember'd against him ; and before he rose from *the Ground* to which he fell on so terrible an Occasion, *Christ* gave him an Intimation, not only that his forfeited Life should be spared, so that he should get safe *into the City* to which he was bound ; but that he should *there* be instructed in that Service, which *Jesus*, whom he had persecuted, would now condescend to receive at his Hands.

I REPRESENT the Case thus largely, because I hope it is a Case, which in some Measure *suits the Experience* of some that hear me this Evening. *Paul* tells us, it was for this Reason, among others, that he himself obtained Mercy, tho' he was the Chief of Sinners, that in him, as the Chief, *Jesus Christ* might shew forth all Long-suffering, for a Pattern to them who should afterwards believe <sup>h</sup>.

Is there then, in this Assembly, any awaken'd and convinced Sinner ? any one, that, appriz'd of his Folly, and sensible of his Misery, is desirous to fall at the Foot of

SER. 9. *suit the Experience of others.* 291

of Christ, and say with Saul, Lord, *what wilt thou have me to do? That which I see not, teach thou me; and wherein I have done Iniquity, I will do so no more!* — To such would I now especially address: And while I put the Question, *Is there any such among us?* I would fain persuade myself, there are several: For I humbly hope, that *all the Labours* that have been bestowed in the *preceding Discourses* are not in vain, nor *all the Prayers* that have been offer'd for their Success in *vaine Prayers*, which I doubt not have been carried by many of you into your *Families* and *your Closets*, as well as jointly presented to God in this *publick Assembly*. Trusting therefore that it is thus with *some*, and *praying* that it may be a more frequent Case, I proceed,

SIXTHLY, To give some *Directions* to such, who are *awaken'd* by Divine Grace to a Sense of their Misery in an *Unregenerate State*, and are brought to desire Recovery from it.

To such I propose to give *Directions*: And to what Purpose would it be, to undertake to offer them to *any others*? Who would pretend to teach *those*, who are *unconcerned* about their Salvation, what Methods they

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are

are to take, in order to their becoming truly *Regenerate*? This methinks would be like giving *Directions*, how those might learn to *write*, who do not desire it, and will not take a Pen into their Hands. All I could say to such, while they continue in this Character, would vanish into empty Air : It would not, probably, be so much as observed and remember'd. I speak therefore to *awaken'd Souls* ; and to such it is pleasant to address on this Head. *Ananias* undoubtedly undertook this Message to *Saul* with Chearfulness, to tell him what *Christ* would have him to do : And I would, with Pleasure and Chearfulness engage in the like Work ; humbly hoping, that *we will bear* with Observation and Attention, *will bear for themselves*, and *for bear for their Good* <sup>k</sup>. And to this Purpose, let me *advise* you,—to *attend* to the *Impressions* that have been made upon you, with great Seriousness,—to *break off* every Thing that is *contrary* to them,—to *seek* for further *Knowledge* in Religious Matters,—to *pour out your Soul* before God in earnest *Prayer*, — to *communicate* the State of *your Case* to some experienced *Christian*,—to *acquaint yourselves* with such, as are much in *your own Circumstances*,—to *fly* immediately to *Christ*, as ready to receive all that come to him,—to *dedicate yourselves* to

<sup>k</sup> Job v. 27.

to him, and to his Service, in the most solemn Manner,—to *arm yourselves* to encounter with the greatest *Difficulties* in your *Christian Course*,—and finally, to *take every Step* in this Attempt, with a deep Sense of *your own Weakness*, and a humble Dependence upon *Divine Grace* to be communicated to you as the Matter requires.—These are the several *Directions* I would offer to you: And may they be *impress'd* in such a Manner on your Souls, that none of you may *lose the Things* that have been wrought<sup>1</sup>; but by the effectual<sup>1</sup> working of the mighty Power of GOD<sup>m</sup>, such as he graciously has been pleased to *bring up the Birth*, may be *brought forth*<sup>2</sup>, and such as are *awaken'd* may be *savingly renew'd*!

- i. I WOULD advise you to “*attend to*”  
“*the Impressions* made upon you, with  
“*great Seriousness.*”

THEY may perhaps take you a little off *the World*, and its Concernments; and some will *blame you* for suffering such an Interruption: But regard not *that Censure*. The Time will come, if you pursue these Things aright, when renewed Diligence, Prudence, and the Divine Blessing will amply make *amends* for any present *Hindrance*, which

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*these*

<sup>1</sup> 2 John, ver. 8.    <sup>2</sup> Ephes. i. 19.    <sup>3</sup> Isai. lxvi. 9.

294 *Attend to the Impressions you feel, SE 2. 9.*  
*these Impressions* may occasion. And if it  
 should be otherwise, *were there not a Cause?*  
 If a Man seized with a threatening *Distem-*  
*per*, should chuse, for a little while, to lay aside  
 his usual Business, that he might attend to  
 the Care of his Health, before the Symptoms  
 grew incurable, would any Body *blame him*  
 for this? On the contrary, would it not be  
 looked upon as acting a very wise, prudent,  
 and necessary Part? *Much more* may it be  
 said here, *It is not a light Thing for you;*  
*because it is your Life°: And if the Life is*  
*more than Meat, and the Body than Raiment,*  
 then surely *the Soul* is more to be regarded  
 than either. And therefore what you do  
 in your *Worldly Affairs*, do moderate<sup>3</sup>;  
 and do not *grudge that Retirement*, which  
 is so necessary in such a tender Circumstance  
 as this.—I may apply to you, on this Occa-  
 sion, those Words of Solomon; *Through De-*  
*fire a Man having separated himself, seeketh*  
*and intermeddleth with all Wisdom<sup>1</sup>.* If you  
 desire to attain *Divine Wisdom*, you must  
*separate yourself* from all other Things to  
 pursue it.—And it is the more necessary to  
*attend to this now*, because *the Tempter* may  
 probably contrive to lay some more than  
 ordinary Avocation in your Way, at a Time  
 when the Interest of his Kingdom requires  
*you.*

° Deut. xxxii. 47.  
 xviii. 1.

1 Matth. vi. 25. 3 Prov.

SER. 9. *and break off from every Sin.* 295

you should be diverted from prosecuting those Views, which are presenting themselves to you, and by which you may so probably be rescued out of his Hands, and put for ever out of his Power.

2. LET me advise you, to “*break off every Thing, which is contrary to such Impressions as these.*”

SIN will immediately appear to have been your Disease, and your Ruin; and therefore, if ever you hope for Recovery, you must resolutely *break with that*; not merely with *this* or *that* particular Evil, but with *every Sin*; and that not only for a little while, but *entirely and for ever*. A mortal irreconcilable War must be declared against it. Every *fleshy Lust* must be *denied*; every *immoral Practice*, for which your Heart may at any Time smite you, must be *reformed*; and if ever you expect to *reap Mercy and Life*, you must, as the Prophet expresses it, *break up your fallow Ground*, and *not sow among Thorns*: *For Righteousness has no Fellowship with Unrighteousness, and Light no Communion with Darkness*. And you may be assured, that as *all Sin grieves the Spirit of GOD*, and strengthens the heavy *Fetters* which lie upon the Soul; so *those Sins* which are com-

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mitted



mitted after these *Awakenings* and *Convictions*, have a peculiar Guilt attending them, and do greater *Despise to the Spirit of Grace* <sup>u</sup>, in Proportion to the Degree in which his Motions on the Soul have been vigorous and warm.

3. "SEEK further Knowledge," especially from *the Word* and *Ordinances of GOD*.

THE *Influences of Divine Grace* are not to be considered as a *blind Impulse*; but *GOD's Spirit* works *on the Spirit of Man*, as one Rational Being on another. The *Apostle* therefore, puts the Question, *with great Reason*, *How shall they believe in him, of whom they have not heard* <sup>w</sup>? And as *some Knowledge* is the Foundation, on which the *Spirit of GOD* ordinarily operates in Mens Hearts; so in Proportion to the Degree in which you attain *further Light*, into the Scheme of the *Gospel*, and of *Salvation by Christ*, it may be expected you will be more impressed by it. The Mention of this is so much the more necessary, as *mistaken Notions of Religion* often expose People, on the one Hand, to great *Perplexities*; and on the other, betray them into a *false Peace*, which one way or another *will be Bitterness* ~~in~~ *the* <sup>the</sup>

<sup>u</sup> Heb. x. 29.

<sup>w</sup> Rom. x. 14.

~~the~~ *End.*—Come therefore to the *House of GOD*, and attend *Spiritual Preaching*. The *Question* is not about *Forms*, but *Things*. Be not therefore over-scrupulous about what is merely *circumstantial* in Religion, on the one Hand; or the other: But where you find most *Spiritual Light* and Improvement, there chuse generally to *attend*; not *confining Religion* to any particular *Party*, nor *judging those* who differ from you in their Sentiment or Practice; but calmly and humbly seeking *your own Edification*, leaving others to seek *theirs*, where they are persuaded, in the Sight of GOD they may most probably find it.—Above all, remember in this Circum-  
~~stance~~ to make *the Word of GOD the Man of your Counsel* \*, and to judge of what you read and hear by the Tenor of *that*, as the *Oracle of Eternal Truth*; always attending the Reading of it with earnest *Prayer* to GOD, for the Illumination of his *Spirit*; as I shall afterward more particularly direct.—No *other Books* are to be set up in Opposition to *this*, or in Comparison with it; yet let it be your Care, in Subordination to *Scripture*, to study the *Writings* of those *faithful Servants* of GOD in latter Ages, who themselves manifest a Sense of *Practical Religion*. Especially endeavour to find out and peruse *those Writings*, which treat of *Conversion* and *Re-generation*,

\* Psal. cxix. 24.

generation, and which contain Advice suited to your Case. Blessed be G O D, our Language abounds with such; and every truly *Christian Minister* will be glad to direct you to them, and so far as he has a convenient Opportunity, to furnish you with them.

4. “ *POUR out your Soul* before G O D  
“ in earnest *Prayer*.”

YOU cannot be unacquainted with the many *Promises* G O D has made in *Scripture*, for the Encouragement of those who *desire* to *pray to him* in the Sincerity of their Hearts. You know, into how little a Compass *Christ* has crowded together *Three* equivalent *Promises*; *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you*: And you cannot but remember the *three-fold Encouragement*, from the Success of those who have Recourse to the Expedient, which he has added in the most express and general Terms: *For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened*<sup>2</sup>. Go therefore in a cheerful Dependence upon this *Promise*: Go, and try the Truth of it.—*Whither* should a Creature in such Circumstances go, but to *that G O D* who has *the Hearts* of all in his Hand, as *the Rivers of Water*, and  
turns

<sup>1</sup> Matth. vii. 7.    <sup>2</sup> Ver. 8.

And *will* he *send* them *whithersoever* he *will*? And *who* should *go* to him, rather than *you*? — And *in* what *Circumstances* should a distressed Creature rather think of looking and crying to him, than *in these*; where it sees itself surrounded with so much *Danger*, and yet feels an inward earnest *Desire*, not only of *Deliverance*, but of *Holiness* too? — Go therefore, and cast yourself at the Feet of GOD *this very Evening*; do it, as soon as you return to your *Habitations*; and if you cannot put your *Thoughts* and *Desires* into *Words*, at least *sigh* and *groan* before the Lord. *Mourn*, if you cannot *pray*; and *mourn*, that you cannot; or rather be assured, that *unutterable Groanings* have sometimes the greatest *Efficacy*, and prove the most prevailing *Eloquence*.

It will be no Wonder at all, if in these *Circumstances* Satan should endeavour to terrify you. It is his common Practice. So many Souls have vanquished him *upon their Knees*, that he dreads and hates *the Posture*: But draw an Argument from that very *Opposition*, to make you so much the more eager and importunate; and *when your Heart is over-whelmed within you*, fly unto the *Rock that is higher than you*.

I WILL add, Be not discouraged, tho' *Help* be not immediately imparted. Tho' you

<sup>a</sup> Prov. xxi. 1.

<sup>b</sup> Psal. lxi. 2.

you may seem to be cast out of God's Sight; yet look again towards his holy Temple. Tho' you seem to cry from the Deeps, and almost from the Belly of Hell<sup>d</sup>, the Bowels of a Heavenly Father will yearn over you, as returning Prodigals; and I doubt not, you will meet with the Reception, that Ephraim found, when GOD saw him bemoaning and humbling himself, because he had been as a Bullock unaccustomed to the Yoke: When he cried, Turn thou me, and I shall be turned, for thou art the Lord my GOD; his Heavenly Father answers him in these most affectionate Words; (attend to them, O thou returning Sinner, for thy Comfort in this Hour of Distress!) Is Ephraim my dear Son? is he a pleasant Child? for since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him, and I will surely have Mercy upon him, saith the Lord<sup>e</sup>.

5. I WOULD advise you farther, that you
  - “ immediately communicate the State
  - “ of your Case to some experienced
  - “ Christian.”

I KNOW, there is a Backwardness, in Persons of your Circumstances, to do it; and it has been surprizing to me, to learn from the Converse of some, who in this

Respect

SEN 9. to some experienced Christian. 301

Respect have afterwards grown wiser, how long they have been *pinning away* in their Sorrows, before they could be persuaded to consult their *Ministers*, or *Christian Friends*. It is a Stratagem of *Satan*, against which I would by all Means caution you. And one would think, your own Reason should suggest some very obvious *Advantages*, attending the Method I propose, of *opening your Case freely* to those, whom you think to be more *experienced* in these Things. The *Impression* may be *revived* upon your own Souls, even by the Account you give them: And *their Advice* may be exceeding useful to you, to *guard you* against the *Wiles* of the *Enemy*, which *they* have known, tho' hitherto *you* are Strangers to them; and to *guide you* into such Methods, as by the Divine Blessing may farther promote that *good Work*, which seems in any Measure to have been begun within you. You may also depend upon it, that it will engage *their Prayers* for you; which in this Case may have great Prevalency. And it will also naturally lead them to *inspect your Conduct*; and if they see you afterwards in Danger of being drawn aside, they may *remind you* of the *Hopes* once entertained, and the *Impressions* once made upon your Mind. — In this Respect you may hope, that by *walking*  
with

with wise Men you will be yet wiser<sup>f</sup>, and will soon find how happy an Exchange you make, when you give up your vain, and perhaps wicked Companions, that you may become the Companion of them that fear GOD, and that keep his Precepts<sup>g</sup>; and may have your Delight in them, who in the Judgment of GOD are the Excellent of the Earth<sup>h</sup>, however they may be despised and derided by Men.

6. I would also advise, that you “ endeavour to search out those, if there  
“ be any such about or near you, who  
“ are much in your own Circum-  
“ stances.”

OBSERVE, especially among Young People, whether there are any that seem of late to be grown more serious than ordinary; and particularly, more constant in attending the Ordinances of GOD, and more cautious in venturing on Occasions and Temptations to Sin: And if you can discover such, endeavour to form an Acquaintance with them. Try by proper Hints, how far their Circumstances resemble yours; and as you find Encouragement, enter into a stricter Friendship with them, founded on Religion, and intended to promote it in each others Hearts. Associate your

<sup>f</sup> Prov. xiii. 20. <sup>g</sup> Psal. cxix. 63. <sup>h</sup> Psal. xvi. 3.

SER. 5. *with others in the like Case.* 303

*themselves in little Bands for Christian Conversation and Prayer: And by this Means you will quicken, and strengthen the Hearts of each other. For on the one Hand, what they tell you of their own Experience, will much confirm you in a Persuasion, that what you find in yourselves is not a mere Fancy, but is really a Divine Work begun on your Hearts, and will give you Encouragement to pursue it as such; for as Face answers to Face in Water, so does the Heart of Man to Man: And on the other Hand, the Observation of your pious Zeal will quicken others, and may occasion the Revival of Religion in the Hearts of elder Christians; as, I bless God, I have found some Things of this Kind have done, and hope, (and through the Divine Blessing expect,) to find it more and more. Therefore exhort one another daily, while it is called To Day, lest any of you should be hardened through the Deceitfulness of Sin<sup>k</sup>. Strengthen ye the weak Hands, and confirm the feeble Knees<sup>l</sup>: And be assured, that while you are endeavouring to help others, you will find in yourselves the First-fruits of this happy Attempt; and while you water others, you will be watered also yourselves<sup>m</sup>.*

7. IT is an Advice of the highest Importance,

<sup>l</sup> Prov. xxvii. 19. <sup>k</sup> Heb. iii. 13. <sup>l</sup> Isai. xxxv. 3.

<sup>m</sup> Prov. xi. 25.



*Fly immediately to Christ,* — *of* *importance*, that “*whoever you are, would immediately fly to Christ, and repose the Confidence of your Souls upon him.*” •

OBSERVE, that I urge you, *WHOEVER YOU ARE*, to *fly immediately to Christ*: And this I do, to guard against a *strange Notion*, which some are ready to entertain, as if we were to *bring something of our own Righteousness and Obedience* to him, to render us worthy of being *accepted by him*. But this is a grand Mistake. *The Blessings of the Gospel* are not to be considered, as *Matter of Bargain and Sale*: No, if we come to *buy Wine and Milk*, it must be *without Money and without Price*”; and *whoever will take of the Water of Life*, must do it *freely*°. If he pretend to offer an *Equivalent*, he forfeits his Share in the Invitation; and must be made to know, that *the Price* he offers, is a great *Affront* to the Value of the *Blessings*, for which he would thus *barter*.— Let this then be your Language, “*Lord, I have undone myself, and in me is no Help: I see nothing in myself, which makes me worthy of thy Regard; but this I know, that where Sin has abounded, Grace does much more abound, and reigns through Righteousness unto Eternal Life by Jesus Christ*” — “*through*

SER. 2. *And put your Trust in him.* 305

*through whom, thou hast assured me in thy Word, that Eternal Life is the Gift of GOD.* As such let me receive it; and how much the more *undeserving* I have been, by so much the more will I celebrate *the Riches of thy Grace*, in making me *a Vessel of Mercy*, and a Monument of Love throughout all Eternity.—Blessed Jesus, thou hast said, that *him who comes unto thee, thou wilt in no wise cast out*: Behold, *I come*, and cast myself at thy Feet; receive me, and put me among the Children<sup>1</sup>, tho' I deserve not the very *Crumbs that fall from thy Table*<sup>2</sup>."

You will not, I hope, imagine, that when I give such Advice as this, I mean to insinuate, that a Person *purposing to continue in his Sins* may nevertheless come, and receive the Blessings of the Gospel: For that would be no other, than in the grossest Manner to pervert, and contradict, the whole Tenor of it. But *this* I say, and repeat it, that when once a Sinner finds himself, by *Divine Grace*, disposed to turn from his Sins to GOD, and made willing to accept the Mercy tender'd in the Gospel, of which a *Deliverance from Sin*, and a *Renovation of Nature*, are a great, important, and essential Part; he may with Chearfulness apply himself to

<sup>1</sup> Rom. vi. 23.

<sup>2</sup> John vi. 37.

<sup>3</sup> Jer. iii. 19.

<sup>4</sup> Matt. xv. 27.

the great Redeemer, as one of those *whom he came on purpose to deliver*; and in Proportion to the Degree, in which he discerns the Sincerity of his Sentiments, he *will* open his Heart to *Comfort*, how great soever his former *Unworthiness* has been, and how late, soever such *Impressions* may have been made, upon his Heart.

8. "MAKE the *Dedication of yourselves*  
 " to *Christ*, and his Service, as solemn  
 " a Thing as you can."

WE read, in the *Acts*, of some that *were baptized*, and publickly *received into the Church* the very *same Day* in which *they were converted*<sup>u</sup>: And tho' a Change of Circumstances may at present render it convenient to defer doing it for some Time with the Solemnity of the Ordinance of the *Lord's Supper*, which is peculiarly intended for that Purpose; because it is proper, that the Efficacy of your *Repentance* and *Conversion* should first of all be so far seen, as in the Judgment of Charity to approve the *Sincerity* of it: Yet I think, when you feel your Hearts absolutely *determined for GOD*, you should in a solemn Manner lay hold of his Covenant, in secret at least, *as soon as possible*; and declare, as *before*

<sup>u</sup> Acts ii. 41, 47.

SER. 5. *in a solemn Manner to Christ.* 307

fore him that searcheth all Hearts, the Sincerity of that Acceptance.—Some have recommended the doing this in a *written Engagement*; and there are several very affecting *Forms* of this Kind in Books on this Subject, which may very profitably be used. But I hope, the Fulness of your Heart will dictate something of this Kind, if *such Helps* should be wanting, or if any peculiar Consideration should prevent their being used.—And surely, if you feel *the Love of the Blessed Jesus* glowing in your Hearts, as you ought, you will need no other Engagement to yield yourselves to him. *That Love* will be instead of *Ten Thousand Arguments*; and you will see a secret Charm in the View of serving him, which will engage your very Soul to spring forward with Vigour and Eagerness to every proper Instance of it. The *Dread of Future Punishment* has certainly its Use, to *restrain* from the Commission of Sin, especially in an Hour of pressing Temptation; and the *Hope of that exceeding and eternal Weight of Glory*, which the Gospel promises, will have a greater Efficacy upon a generous Mind: Yet I will venture to say, that a Heart powerfully impress'd with *the Love of Jesus* will have a yet stronger Influence than either of these. Cordial Friendships needs not to be *hired* to perform its proper Office. *Love is a Law to itself*: It

308 *Recollect the Vows you have made,* VER. 9  
 adds a delightful Relish to every Attempt  
 for the Service of its Object: And it is most  
 evidently thus in the present Case. "Lord,"  
 will the *Christian* say, "wilt thou do me  
 " the Honour to accept any *feeble Attempt*  
 " for thy Service, which I can form? I  
 " *thank thee* for it; and bow my Head  
 " before thee in the most grateful Acknow-  
 " ledgments, that thou favourest me with  
 " *an Ability* to discharge, in any Degree,  
 " the Fulness of my grateful Heart in pre-  
 " senting them: Oh that *my whole Soul* might  
 " daily rise before thee, as *an acceptable Sa-*  
 " *crifice*, in the Flame of Love! Oh that I  
 " might always feel *my Heart enlarged*, to  
 " *run the Way of thy Commandments*!  
 " Were the Degree of my *Future Happiness*  
 " from this Moment invariably fixed, I  
 " would still pursue this delightful Business;  
 " for there is no other, in which my Soul  
 " could find a Pleasure *equal or comparable*  
 " to it." If you feel *such Thoughts* as these  
 rising in your Mind, breathe them out be-  
 fore the Throne from Day to Day: And  
 when you have done it, recollect frequently  
*the Vows of GOD* that are upon you<sup>\*</sup>; and  
 see, that *having sworn, you perform it*<sup>y</sup>, and  
 maintain in the whole of your Lives a  
 Conduct agreeable to such a Profession, as  
 this.

9. " *GIRD*

<sup>y</sup> Psal. cxix. 32.    <sup>\*</sup> Psal. lvi. 12.    <sup>y</sup> Psal. cxix. 106.

*GIRD up the Loins of your Mind,  
Encounter with a great Deal of  
Difficulty in your Christian Course."*

MANY are the *Difficulties* that you must expect; great and possibly for a while *increasing Difficulties*. It is commonly said indeed, that *those Difficulties* which attend the *Entrance* on a Religious Life, are the *greatest*; and in themselves considered, no Doubt but they are so: They arise from many Quarters, and unite all together in the same Design, of keeping you from a believing Application to *Christ*, and a resolute Closure with him. In this respect, *Evil* sometimes arises to a Man *in his own House*<sup>2</sup>; and those, whose *near Relation* should rather engage them to give *the Young Convert* the best Assistance, where his most important Interests are concerned, are on the Contrary ready to lay a Stumbling-Block in his Way; and perhaps act, as if they had rather he should have *no Religion* at all, than change a few Circumstances in the Outward Profession of it. *Worldly Interest* too is perhaps to be sacrificed; and *Conscience* cannot be preserved without giving up the *Friendship* of those, whom at any other Expence but *Conscience*, a Man would gladly oblige.

X 3

And

<sup>2</sup> Matth. x. 35, 36,

And it is no Wonder, if *Satan* make his utmost Efforts, and these very unwarped too, that he may prevent the Revolt of his Subjects, or rather the Escape of his Prisoners. The *Christian* is therefore called upon by the *Apostle*, to arm himself as for a Combat, and that at all Points; to put on the whole Armour of GOD, that he may be able to withstand in the Evil Day; and having done all, to stand<sup>a</sup>.

NOR must you, my Friends, tho' as soon as you have put on your Harness you gain some important Victory, boast as if you might securely put it off<sup>b</sup>. Your whole Life must be a Series of Exercise. Through much Opposition, as well as much Tribulation, you must enter into the Kingdom of GOD<sup>c</sup>: And tho' your Difficulties may generally be greatest at first, yet your Encouragements then may perhaps be so peculiarly great, and your Spirits under their first Religious Impressions so warm, that other Difficulties, in themselves smaller, may press more sensibly upon you. Endeavour therefore to keep yourselves in a prepared Posture: Put on a steady Resolution; and to support it, sit down and count the Cost, lest having begun to build you shamefully desist, and be not able to finish it<sup>d</sup>; or having put your Hand to the Plough, you

<sup>a</sup> Ephes. vi. 11, 13.    <sup>b</sup> 1 Kings xx. 11.    <sup>c</sup> Acts xiv. 22.    <sup>d</sup> Luke xiv. 28, — 30.

SER. 5. *And look to GOD for Strength.* 311  
you should look back, and become unfit for  
the Kingdom of GOD<sup>e</sup>. And therefore,

10. LET every Step in this Attempt  
“ be taken, with a deep Sense of your  
“ own Weakness, and a humble De-  
“ pendence upon Divine Grace to be  
“ communicated to you as the Matter  
“ requires.”

RECOLLECT seriously what I was telling  
you in a former Discourse, of the Necessity  
of the Divine Agency and Interposition;  
and remember, it depends upon GOD, not  
only to begin the good Work, but also to carry  
it on, and perform it until the Day of Jesus  
Christ<sup>f</sup>. If we trust in our own Hearts,  
especially after this Solemn Admonition, this  
plain Instruction, added to such frequent  
Experience, we are Fools indeed<sup>g</sup>. Let us  
therefore trust in the Lord, and not lean to  
our own Understanding<sup>h</sup>. And do you, my  
Friends, who have but just listed yourselves  
in this holy War, every one of you say, with  
an humble yet chearful Heart, *In the Name  
of our GOD will we set up our Banners<sup>i</sup>.*  
And if thus you wait on the Lord, you shall  
renew your Strength; and even the feeblest  
Soul shall be enabled by Divine Grace to

X 4

mount

<sup>e</sup> Luke ix. 62.    <sup>f</sup> Phil. i. 6.    <sup>g</sup> Prov. xxviii. 26,  
<sup>h</sup> Prov. iii. 5.    <sup>i</sup> Psal. xx. 5.



*mount up with Wings as Eagles, and to press on from one Degree of Religious Improvement to another, while the Youths shall not faint and be weary, and the Young Men shall utterly fall*<sup>k</sup>. The *Apostle* expresses, in the liveliest Manner, his Dependance on the Divine Redeemer to communicate this Grace in a proper Degree, when he says, *Let us come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need*<sup>l</sup>; plainly implying, that it may be obtained, if we have but Hearts to seek for it: Which, as on the one Hand it effectually takes off all idle Excuses for the Neglect of our Duty, pleaded from our own acknowledged *Weakness* any further than we are supported by the *Divine Power*; so on the other Hand it animates the Heart, that sensible of its various Infirmities desires nevertheless to go forth to the Work of God, and to consecrate all its Faculties to his Service; *using them* such as they are for GOD, and humbly seeking from him the *Enlargement* of them.

Go therefore, my Friends, into the *Divine Presence*; and while under a Sense of *this*, be not discouraged, tho' *Mountains of Opposition* may lie in your Way. Those *Mountains shall be made low*, and spread themselves into a *Plain* before you<sup>m</sup>; while you

go

<sup>k</sup> *Isai.* xl. 30, 31.<sup>l</sup> *Heb.* iv. 16.<sup>m</sup> *Isai.* xl. 4.

SER. 9. *With a Dependence upon GOD.* 313  
 go forth under the Influences of *the Spirit of*  
*the Lord*, who is able to make all *Grace*  
*abound* to his People<sup>n</sup>.—Of this *Paul* in our  
*Text* was a most celebrated Instance, who  
 not only *received*, as was here promised,  
*Directions what he should do*, but had *Strength*  
 also given him to perform it; a *Strength*,  
 which was *made perfect* and illustrious in his  
*Weakness*<sup>o</sup>: And when, in Consequence of  
 this, he had attained to very distinguishing  
 Improvements in Religion, and had been en-  
 abled to act up in the most honourable Man-  
 ner; not only to the *Christian* Character in  
 general, but to that of a *Minister* and an  
*Apostle*, he acknowledges in all his *abundant*  
*Labours*, that it was *not he*, but *the Grace of*  
*GOD that was with him*<sup>p</sup>.

IF it be thus with you, my Brethren, you  
 will be *established and built up in your most*  
*holy Faith*<sup>q</sup>. The most agreeable *Hopes* we  
 form concerning you, when we see you un-  
 der such serious *Impressions* as *this Discourse*  
 supposes, will be answered; and they *who*  
*have spoken to you the Word of GOD*, on such  
 Occasions as these, will have the Pleasure to  
 think, that they *have not run in vain, nor*  
*laboured in vain*<sup>r</sup>.

AND now, if *these Directions*, which I have  
 offered

<sup>n</sup> 2 Cor. ix. 8.    <sup>o</sup> 2 Cor. xii. 9.    <sup>p</sup> 1 Cor. xv. 10.  
<sup>q</sup> Col. ii. 7. Jude, *ver.* 20.    <sup>r</sup> Phil. ii. 16.

314 *This may issue in Regeneration.* SER. 9.  
 offered to you with great Plainness and Freedom, but with the sincerest Desires for your Edification and Establishment in Religion, be seriously pursued, I shall have the Satisfaction of thinking, that tho' I might find you in the Number of the *Unregenerate* when I began *these Lectures*, I shall carry you on along with me through the only *Head*, that yet remains to be handled; and shall indeed *address myself to you*, as those who *were sometimes Darkness, but are now Light in the Lord*<sup>†</sup>, when I proceed to *address to those* who have been *renewed by Divine Grace*, which I promised as my *Last General*, and with which I shall conclude my *Discourses* on this important Subject.

† Ephes. v. 8.





## S E R M O N X.

AN ADDRESS to the REGENERATE,  
founded on the preceding Discourses.

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JAMES i. 18.

*Of his own Will begat he us with  
the Word of Truth, that we should  
be a Kind of First-Fruits of his  
Creatures.*

I INTEND the Words which I have now been reading, only as an *Introduction* to that *Address to the Sons and Daughters of the Lord Almighty*, with which I am now to conclude *these Lectures*; and therefore shall not enter into any Critical Discussion, either of them, or of the Context. I hope, God has made the Series of *these Discourses* in some Measure *useful* to those, for whose  
service

316 *When Sinners will not hear, SER. 10.*

Service they were immediately intended;  
But if they have not been so to ~~all~~ and if  
with Relation to *many* I have ~~laboured~~ *in*  
*vain* from Sabbath to Sabbath, I cannot be  
surpriz'd at it. *What am I better than my*  
*Fathers*<sup>a</sup>? It has in every Age been *their*  
*Complaint*, that they have *stretched out their*  
*Hands all the Day to a disobedient and gain-*  
*saying People*<sup>b</sup>; that *the Bellows* have been  
*burnt*, and *the Lead consumed of the Fire*,  
but the Dross has *not been taken away*: Such  
*reprobate Silver* have Multitudes been found<sup>c</sup>.  
Yea, the *Lord Jesus Christ* himself, who  
spake with such unequalld Eloquence, with  
such *Divine Energy*, yet met with Multi-  
tudes, who were *like the deaf Adder*, that  
*would not hearken to the Voice of the wisest*  
*Charmer*<sup>d</sup>: And surely *the Disciple is not*  
*above his Master, nor the Servant above his*  
*Lord*<sup>e</sup>.

WHEN indeed we consider the infinite  
Importance of the Message we address to  
you, Oh ye perishing Sinners, we hardly  
know how to give over, or to take a Denial.  
We feel a strong Impulse on our Hearts,  
to give *Line upon Line*, and *Precept upon*  
*Precept*<sup>f</sup>: As a *Physician* that loves his *Pa-*  
*tient*, when he sees the Distemper prevail-

ing,

<sup>a</sup> 1 Kings xix. 4.

<sup>b</sup> Isai. lxxv. 2. Rom. x. 21.

<sup>c</sup> Jer. vi. 29, 30.

<sup>d</sup> Psal. lxxiii. 4, 5.

<sup>e</sup> Matt.

x. 24. <sup>f</sup> Isai. xxviii. 10.

SEN. LO. *we must turn to such as will.* 317

ing, and has run through the whole Range of Medicines, is ready, while Life yet remains, not entirely to give over, but to repeat again what he had prescribed unsuccessfully before. And if GOD spares our Lives, no Doubt many of those Things which I have before been urging, must in Substance be repeated. But at present I will desist: I know not what more, or farther, to say: And if you are utterly *unimpress'd* with what I have already laid before you, especially with regard to the *Character* of the *Unregenerate*,—the *Nature* of *Regeneration*,—the *absolute Necessity* of it,—and of the *Divine Agency* in producing it;—I know not what further to urge, and must leave you, either to the *Grace*, or the *Judgment* of GOD. The Time will certainly come, when you will all see, and own the *Importance* of these Things. The *Word* of GOD will, in one Sense or another, *take hold* of every Soul that hears it, and perhaps on some of you, in a very terrible Manner, and in a very little Time. But if it do, I may say with the Apostle *Paul*, when in Token of the Solemnity with which he spoke, *he shook his Raiment*, and took Leave of his obstinate Hearers, *I am clean from your Blood*; and since you refuse to be instructed, *I turn to those* who will regard what I say. And thus,  
accord-

318 *The Regenerate should bless GOD* SER. 10.  
according to the Method I at first proposed,  
I proceed,

SEVENTHLY, To conclude these Discourses with an *Address* to Those, who, by *Divine Grace*, are *experimentally* acquainted with this great Work of *Regeneration*; to shew them, how they ought to be *affected*, with the Consideration of the Truths that have been offered, and what *Improvement* they should make of such a Course of *Sermons*, as you have lately been attending.

OUT of a General Regard to the *Glory of GOD*, and the *Good of Souls*, you have attended on what has hitherto been spoken to Persons of a very *different Character*; and I hope, not altogether without some sensible Refreshment and Advantage: But now *bear more immediately for yourselves*, and *suffer a Word of Exhortation* in such Particulars as these.—Be *thankful to GOD* for what you have *experienced*:—Improve it as an *Engagement to behave in a suitable Manner*:—Study to *promote the Work of GOD* upon the Hearts of *others*:—And *long for that Blessed World*, where the *Change* that is now begun, and gradually advancing in your Souls, shall be *universal and compleat*.—Your own Wisdom and Piety have, no Doubt, prevented me in each of these Particulars; but you will be  
glad

SER. 10. *for what they have experienc'd.* 319  
glad to enter more fully into the Reflection,  
than you could do, while it was interming-  
ling itself with other Thoughts.

[I.] "RETURN the most affectionate  
" Acknowledgements of *Praise* to the  
" GOD of all Mercy, for the Expe-  
" rience you have had of a Regene-  
" rating Change."

I WOULD now address this *Exhortation*  
and *Charge*, to every one of you, who thro'  
*Divine Grace* hope you can say, that you  
are born again; to all who can say, that  
GOD has of his own Will begotten you with  
the Word of Truth, that you may be a Kind  
of First-Fruits of his Creatures. To you I  
would say, Sing unto the Lord, O ye Saints  
of his, and give Thanks at the Remembrance  
of his Holiness and Goodness<sup>h</sup>. Give Thanks  
to the Father, who has made you meet to be  
Partakers of the Inheritance of the Saints in  
Light<sup>i</sup>. Join your Voices, and your Hearts,  
in the most chearful Hymns of Praise, what-  
ever your different Circumstances are. Let  
the Young and the Old, the Rich and the  
Poor, the Honourable and the Mean, rejoice  
together; if any may be called Poor, who are  
thus enriched; if any may be accounted Mean,  
who are thus honoured. Bless the Lord at  
all Times, let his Praise continually be in  
your

<sup>h</sup> Psal. xxx. 4.    <sup>i</sup> Col. i. 12.



320 *The Importance of the Favour* SER. 10.  
*your Mouths* <sup>k</sup>; and endeavour to carry along  
 with you, through the darkest Road <sup>you</sup> ~~you~~  
 travel, and the bitterest Sorrows <sup>you</sup> ~~you~~ taste,  
*Chearfulness* in your *Hearts*, and *Praise* on  
 your *Tongues*; considering — how *important*  
 the *Blessing* is, with which the Lord has  
 favoured you; — how *Few* there are, who  
*partake* of it; — and in the Midst of how  
 much *Opposition*, “the *Divine Grace* has  
*taken hold* of your Souls, and wrought its  
*Wonders of Love* there.

I. <sup>1</sup> CONSIDER, my *Christian Friends*,  
 “how *important* this *Favour* is, which  
 “*GOD* has bestowed upon you,” in  
 thus begetting you, as a *Kind of First-*  
*Fruits of his Creatures*.

JUSTLY indeed may I say, *Behold, what*  
*manner of Love the Father hath bestowed upon*  
*us*, that *we should* be regenerated by his  
*Grace*, and so *be called*, and that with  
*Propriety, the Sons of GOD* <sup>1</sup>! Justly may I  
 say to you, now you are assembled in the  
*Courts of the Lord*, in those emphatical  
*Words of David, Oh come, let us worship,*  
*and bow down; let us kneel before the Lord*  
*our Maker* <sup>m</sup>: For it is *he, that has made us,*  
*and not we ourselves*, with regard to this  
 Second, as well as the First Creation; and  
 we

<sup>k</sup> Psal. xxxiv. 1.    <sup>1</sup> 1 John iii. 1.    <sup>m</sup> Psal. xcv. 6.

*we in Consequence of it, are in the noblest  
Spots, his People, and the Sheep of his Pasture :  
Enter therefore into his Gates with Thanks-  
giving, and into his Courts with Praise ; be  
thankful unto him, and bless his Name <sup>n</sup>.*

MY Brethren, it is a *Favour*, in which  
the *Salvation of your Souls* is concerned ; and  
can *that* be *small* ? or ought it ever to be  
thought of, but with the highest Emotion,  
and Enlargedness of Heart ? The gracious  
*Purposes of GOD* towards *his Children* are,  
to make every one of them *higher than the  
Kings of the Earth* <sup>o</sup>, to give them more  
*Solid Satisfaction* than *Crowns* and *Kingdoms*  
can afford, and at length to raise them to  
a *Duodem* of Immortal Glory. Oh what  
Reason have you, with the *Apostle*, to say,  
*Blessed be the GOD and Father of our Lord  
Jesus Christ, who according to his abundant  
Mercy, has begotten us again to a lively Hope,  
by the Resurrection of Jesus Christ from the  
Dead, even to the Hope of an Inheritance  
incorruptible, and undefiled, and that fadeth  
not away, reserved in Heaven for us, who are  
kept by the Power of GOD through Faith  
unto Salvation* <sup>p</sup> ! Survey this great *Privilege*,  
which *God* has already given you, this high  
*Security*, these glorious *Hopes*. Has He not  
brought the *Beginning of Glory* already into

<sup>n</sup> Psal. c. 3, 4.

<sup>o</sup> Psal. lxxxix. 27.

<sup>p</sup> 1 Pet.

i. 3, 4, 5.

your Souls? Has He not wrought you, to a *Filial Temper*, and taught you to cry *Abba, Father*<sup>1</sup>? Has He not, in some Measure, formed and fashioned your Minds to a *Meetness* to dwell with *Angels* and *perfected Spirits* in Heaven? so that you can now say, even with Relation to *that* which you already feel, that you are no more *Strangers and Foreigners*, but *Fellow-Citizens with the Saints*, and of the *Houſhold of GOD*<sup>1</sup>. You are even now the *Sons of GOD*, and it doth not yet appear *what you ſhall be*<sup>1</sup>; but there's enough appears, and enough known at preſent, of *what you ſhall be*, and of *what you are*, to revive, to delight, to transport the Heart.

AND is not this too, *Oh thou afflicted Soul*, who art called to encounter with the moſt painful Difficulties, enough to be the Means of *thy Support*, and to afford thee Matter for thy *ſtrong Conſolation*? You that are *tossed with Tempeſts*<sup>1</sup>, and obliged to ſtruggle under various and long-continued Burdens, have you not here a *Joy* that the World can neither beſtow nor impair, a *Pleaſure* in Publick and in Secret Duties, and a *Hope* which is *as the Anchor of the Soul both ſure and ſtedfaſt*, entering into *that within the Vail*<sup>2</sup>, and ſo enabling you to out-ride theſe Storms and Tempeſts? How glorious

<sup>1</sup> Gal. iv. 6.<sup>1</sup> Eph. ii. 19.<sup>1</sup> 1 John iii. 2.<sup>2</sup> Iſai. liv. 11.<sup>2</sup> Heb. vi. 19.

glorious does your Lot appear, when view'd  
in the Light of Scripture? You are expressly  
told, *All Things are yours<sup>w</sup>: The Lord will  
give Grace and Glory, and no Good Thing  
will he with-hold from you<sup>x</sup>: All the Paths  
of the Lord are Mercy and Truth to you<sup>y</sup>;*  
and e'er long you shall see, how they are  
so. You have a Sight by Faith of the Inhe-  
ritance appointed for his Children; but he  
does not intend merely a distant Prospect  
for you: *You shall go in, and possess that good  
Land<sup>z</sup>, and shall e'er long be absent from  
the Body, and present with the Lord<sup>a</sup>: Yea,  
the Lord Jesus Christ e'er long shall come to  
be glorified in his Saints, and to be admired in  
all them that believe<sup>b</sup>; to be glorified and  
admired, in and by you in particular; when  
bearing the Image of your Heavenly Father,  
you shall rise far beyond this Earth, and all  
its vain Anxieties, and vainer Amusements,  
to dwell for ever in his Presence. And what  
is there in this World, that you imagine you  
want, which is by any Means to be compared  
with these Enjoyments and Hopes? Surely,  
Sirs, in such a View, you should be much  
more than content; and should feel your In-  
ward Admiration, Love, and Joy, bursting  
the Bonds of Silence, and tuning your  
Voices,*

Y 2

<sup>w</sup> 1 Cor. iii. 21.    <sup>x</sup> Psal. lxxxiv. 11.    <sup>y</sup> Psal.  
xxv. 10.    <sup>z</sup> Deut. iv. 22.    <sup>a</sup> 2 Cor. v. 8.    <sup>b</sup> 2 Thess.  
i. 10.

324      *There are but few so happy* SER. 10.  
 Voices, that have been broken by *Sighs*,  
 into the most chearful and exalted *Ant<sup>h</sup>em<sup>is</sup>*  
*of Praise*. Especially when you consider,

2. “ How *few* there are, that *partake* of  
 “ this *important Favour*, which God  
 “ has extended to you.”

I HOPE I need not, after all I have said, remind you at large, that I intend not by any Means to speak, as *excluding those of different Forms and different Experiences*; as if, in Consequence of *that Diversity* they had *neither Part nor Lot in this Matter*. I hope that *many*, who are not so ready, as it were to be wish'd, to *receive one another*, are nevertheless in this Respect *received by Christ to the Glory of GOD*. Yet the Temper and Conduct of the *Generality* of Mankind, even under a *Christian Profession*, too plainly shews, that they have the *Marks of Eternal Ruin* upon them: And one can form no *Hope* concerning them, consistent with the Tenor of the whole *Word of God*, any other than *this*, that possibly they may hereafter *be changed* into something contrary to what they are, and *in that Change* be happy.

Now that *you* are not left among the wide extended Ruins of Mankind, but are set as  
*Pillars*

\* Acts viii. 21.

\* Rom. xv. 7.

*Pillars* in the Building of GOD, is what you have been taught by the *preceding Discourses* to refer to the *Grace of GOD*, which has taken and polished you to the Form you now bear: Or, as the *Evangelist* expresses it, in Language more suitable to the Subject before us, *The Power, or Privilege, to become the Sons of GOD*, is what he gives to us *manly as receive him*; and it is manifest as to your *Regeneration*, that you are born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of GOD: For we love him, because he first loved us<sup>e</sup>; and whatever our *Attainments* be, there is no true Believer but will be ready, with the Apostle Paul, to say, *By the Grace of GOD I am what I am*<sup>e</sup>.

AND now when these Two Thoughts are taken in this Comparison with each other, how deeply should they impress our Minds! and how should it excite us to the most lively Gratitude, to consider, that when so many of our Fellow Creatures *perish*, even under the Sound of the Gospel; that when they live and die under the Power of a Corrupt and Degenerate Nature, despising all the Means which GOD has given them of becoming better, and turning them into the Occasion of greater Mischief; GOD  
Y 3 should

<sup>e</sup> John i. 12, 13.  
xv. 10.

<sup>f</sup> 1 John iv. 19.

<sup>g</sup> 1 Cor.

326      *Grace has laid hold of you*    SER. 10.  
 should graciously *incline our Hearts* to a wiser  
 and better Choice ! It is indeed a melancholy  
 Reflection, that the *Number* of those who  
 are *made wise to Salvation* should be *so small* :  
 yet it is an endearing Circumstance in the  
 Divine Goodness to us, that when it is *so*  
*small*, we should be included in it : As no  
 Doubt it would appear to every truly Reli-  
 gious Person in *the Ark*, that when but  
*Eight Souls* were saved from the Deluge, he  
 should be *one*.—*There is now a Remnant*,  
 says the Apostle, *according to the Election of*  
*Grace* <sup>h</sup> : To that Grace therefore should  
 we render the Praise. We have indeed  
*chosen him* ; but it is in Consequence of his  
*choosing us* <sup>i</sup> : We have said, *The Lord is my*  
*Portion* ; but let us remember to *bleſs Him*,  
 that *He has given us that Counsel* <sup>k</sup>, in Con-  
 sequence of which we have been inclined  
 to do it. Again,

3. CONSIDER “ in the Midſt of how  
 “ much *Oppoſition* the *Grace of GOD*  
 “ has *laid hold* on your Souls, and  
 “ wrought its Wonders of Love  
 “ there.”

CHRISTIANS, look into your own  
*Hearts* ; yea, look back upon your own  
*Lives*, and ſee, whether many of you have  
 not

<sup>h</sup> Rom. xi. 5.    <sup>i</sup> John xv. 16.    <sup>k</sup> Pſal. xvi. 5, 7.

SER. 10. *in the midst of much Opposition.* 327

not Reason to say, with the great Apostle, *It is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners; of whom I am Chief<sup>1</sup>: And yet to me, who am less than the least of all Saints, is this Grace given<sup>m</sup>, that I should be a Regenerate Adopted Child of GOD, begotten to an Inheritance of Eternal Glory.*

“OH, may one Christian say, “How  
“obstinately did I strive against my own  
“Happiness! like a poor Creature, that  
“having received some dangerous Wound,  
“and being Delirious with a Fever attend-  
“ing it, struggles with the Hand that is  
“stretched out to heal him. How did I  
“draw back from the Yoke of GOD! How  
“did I trifle with Convictions, and put them  
“off from one Time to another! So that  
“GOD might most righteously have  
“awakened any Heart rather than mine. He  
“admonished me by his Word, and by his  
“Providence: He sent Afflictions; he  
“wrought out Deliverances for me: And  
“yet I went on to harden my Heart, as if  
“I had been afflicted, and delivered, that  
“I might work greater Abominations<sup>n</sup>; till  
“the Lord being merciful to me, laid hold  
“upon me, and drew me out of Sodom<sup>o</sup>.”

Y 4

AND

<sup>1</sup> 1 Tim. i. 15.    <sup>m</sup> Ephes. iii. 8.    <sup>n</sup> Jer. vii. 10.  
<sup>o</sup> Gen. xix. 16.



AND here another Christian will be ready to say within himself, "If the *Grace* of  
 " *GOD* wrought sooner upon me, when  
 " my Soul was more pliant, when my  
 " Heart was comparatively tender, in my  
 " fancy or Childhood, or in early Youth; yet  
 " what *ungrateful Returns* have I since  
 " made for his *Mercy*! How *defective* have  
 " I been in those *Fruits of Holiness*, which  
 " might reasonably have been expected from  
 " me, who have so long a Time been  
 " planted in the *House of the Lord*. Alas  
 " for me! that I have flourished no more in  
 " the Courts of my *GOD*. How often  
 " have I forgotten and forsaken him, how cold  
 " and negligent has my Spirit been, how  
 " inconstant my Walk, how indolent my  
 " Behaviour, for these many Years that have  
 " passed since I was first brought into his  
 " Family! How little have I done in his  
 " Service, in Proportion to the Advantages  
 " I have enjoyed! All this He forefaw; all  
 " the Instances, in which my Goodness would  
 " be as a Morning Cloud, and as the Early  
 " Dew; all the Instances, in which this per-  
 " verse Heart of mine, so prone to back-  
 " slide, should turn aside and start back  
 " from him like a deceitful Bow: And  
 " yet He has Mercy upon me, I know not  
 " why: I can't pretend to account for it  
 " any

" any otherwise than by saying, *Even so,*  
 " *Father, for so it seemed good in thy Sight*<sup>f</sup> :  
 " *Thou hast Mercy on whom thou wilt have*  
 " *Mercy, and thou hast Compassion on whom*  
 " *thou wilt have Compassion*<sup>t</sup>. I have re-  
 " volted deeply from thee, again and again ;  
 " yet thou sufferest me not to be lost to this  
 " very Day, nor wilt thou ever suffer it :  
 " *Thou restorest my Soul ; thou ledest me in*  
 " *the Paths of Righteousness for thy Name's*  
 " *Sake*<sup>u</sup>. Having therefore obtained Help  
 " of GOD, I continue to this Day<sup>w</sup> : And  
 " *surely Goodness and Mercy shall follow me*  
 " *all the Days of my Life ;* and unworthy  
 " as I am so much as to enter into thine  
 " House below, I shall dwell in the House  
 " of the Lord for ever above<sup>x</sup>. Thus,  
 " Lord, thou makest me, as it were, a  
 " Wonder to myself ; and I hope to express  
 " my Admiration and my Gratitude through-  
 " out Eternal Ages : And if I can vie with  
 " the rest of thy Redeemed Ones in nothing  
 " else, I will at least do it in bowing low  
 " before thy Throne, and acknowledging  
 " that I am of the Number of the most  
 " unworthy, in whom my Lord has been  
 " pleased to glorify the Riches of his Mercy,  
 " and the Freedom of his Grace."

IN

<sup>f</sup> Matt. xi. 26.    <sup>t</sup> Rom. ix. 15.    <sup>u</sup> Psal. xxiii. 3.  
<sup>w</sup> Acts xxvi. 22.    <sup>x</sup> Psal. xxiii. 6.

IN the mean Time, *Christians*, I call you, often to entertain yourselves with such Views as these, often to excite your Hearts by such lively Considerations: I call you, *in the Name of your Father and your Saviour*, to a whole Life of Gratitude and Praise. And this leads me to add,

[2.] “IMPROVE those *Experiences*—you  
“ have had of *Divine Grace*, as an  
“ *Engagement to behave in a suitable*  
“ *Manner.*”

REMEMBER the lively Admonition of the Text, that you were begotten by him, for this very Purpose, that you should be a Kind of First-Fruits of his Creatures. See therefore, that you be entirely consecrated to him, and behave as becomes the Children of GOD, in the Midst of a crooked and perverse Generation; being not only harmless and blameless among them, but shining as Lights in the World, and holding forth that Word of Life<sup>1</sup>, by which he has begotten you to himself, and quickened you when you were dead in Trespasses and Sins<sup>2</sup>. GOD has now brought you into a most honourable Relation: He may therefore well expect more, much more from you, than from others. He has made you Priests to himself<sup>3</sup>; and you are

<sup>1</sup> Phil. ii. 15, 16. <sup>2</sup> Ephes. ii. 1, 5. <sup>3</sup> Rev. i. 6.

SER. 10. *to behave in a suitable Manner.* 331

are therefore to *offer up Spiritual Sacrifices, acceptable to GOD by Jesus Christ*<sup>b</sup>. You were once *Darkness, but now are ye Light in the Lord*; walk therefore as *Children of Light*<sup>c</sup>. Remember, you are not your own<sup>d</sup>; your *Time, your Possessions, and all your Capacities for Service, are the Property of your Heavenly Father*.—And permit me to remind you, that if you desire to see *this Doctrine of Regeneration* prevail, you, who pretend to be experimentally acquainted with it, must take great Care, that your *Behaviour* may not only be *Innocent*, but *Exemplary*: Otherwise, many will be ready to *blaspheme the holy Name of that GOD*<sup>e</sup>, whom you call your *Father*; and you are like to bring a *Reproach* upon the *Household of Faith*, which probably you will never be able to *roll away*.

CHRISTIANS, the *Dignity* of our *Birth* and our *Hopes* is too little considered and regarded; and the Reason why the World thinks so meanly of it, is, because we ourselves are so insensible of its Excellency. Did we apprehend it more, we should surely be more solicitous to *walk worthy of that Calling wherewith we are called*<sup>f</sup>, that *High and Holy Calling*. Let me therefore exhort you, to endeavour to loosen your Affections more from these Entanglements of Time and Sense, which

so

<sup>b</sup> 1 Pet. ii. 5.  
<sup>g</sup> 2 Sam. xii. 14.

<sup>c</sup> Ephes. v. 8.  
<sup>f</sup> Ephes. iv. i.

<sup>d</sup> 1 Cor. vi. 19.

so much debase our Minds, and dishonour our Lives. *Yield yourselves unto GOD, as those that are alive from the Dead<sup>b</sup>*: Employ, with a growing Zeal, to the Honour of GOD, that *renewed Life* which he has given you: *Be not conformed to this World, but be ye transformed by the Renewing of your Minds<sup>b</sup>*: And let your Conversation and Behaviour be like<sup>a</sup> those, who *feel the constraining Influences of Divine Love<sup>i</sup>*; who are, not in Form, but in Reality, *devoted to GOD*; and who would be continually *waiting for his Salvation<sup>k</sup>*, with that *Temper*, in which you could most desire, *that Salvation* should find you when it comes.

[3.] LET those, who have experienced the Power of *Divine Grace* themselves,  
 “ study to *promote the Work of GOD*  
 “ upon the Hearts of others.”

LABOUR, as much as possible, to *spread this Temper*, which GOD has wrought in your Hearts; for you can't but know, that with it you *spread true Happiness*, which alone is to be found, in that *Intercourse* with the great Author of our Being, for which *this* lays a Foundation, and in the regular *Exercise* of those Powers which are  
 thus.

<sup>a</sup> Rom. vi. 13.      <sup>b</sup> Rom. xii. 2.      <sup>i</sup> 2 Cor.  
 v. 14.      <sup>k</sup> Gen. xlix. 18.

thus sanctified. No sooner was *Paul* converted himself, but he presently set himself to bring others to *Christ*, and to preach the Faith which once he destroyed<sup>1</sup>. And *David* speaks of it as the Effect of *GOD's* pardoning Love to him. *Then will I teach Transgressors thy Ways, and Sinners shall be converted unto thee<sup>m</sup>.*

• If therefore *GOD* has called us to the Office of the Ministry, as the Experience of this Change on our own Hearts will be our best Qualification for our Publick Work, (and indeed such a Qualification that nothing else can supply the Want of it;) so it will surely excite us in a very powerful Manner, to apply vigorously to this Care. *That which we have not only heard, but seen with our Eyes, and looked upon, and handled of the Word of Life, let us declare to others; that their Fellowship also may be with the Father, and with his Son Jesus Christ<sup>n</sup>.* Let us declare it in our Publick Discourses, and never be ashamed to bear our Testimony to that Grace, to which we are so much indebted; and that Grace, by which we are what we are<sup>o</sup>. Let us warn every Man, and teach every Man the absolute Necessity of Regeneration; and expose the Vanity of all those Hopes, which are built upon any fair

<sup>1</sup> Gal. i. 23.

<sup>m</sup> Psal. li. 13.

<sup>n</sup> 1 John i. 1, 3.

<sup>o</sup> 1 Cor. xv. 10.

334 *Both Ministers and Hearers* SER. 10.  
*fair Outside, on any moral Decency of Behaviour, on any humane Turn of Temper, on any warm Flight of Imagination or Emotion of Passions, while the Soul continues unrenewed and unsanctified. Let us endeavour to save Men with Fear, pulling them out of the Fire<sup>p</sup>, which, if they are yet Unregenerate, is just ready to kindle upon them. And let us be often reviewing our respective Flocks, that we may see, who they are, concerning whom there is Reason to entertain this Fear; that proper Applications may be made to them in Private, as well as in Publick; that joining our Admonitions to our Sermons, and our Prayers and Examples to both, we may at least deliver our own Souls<sup>q</sup>, if we can't deliver theirs. But in Proportion to the Degree that such a Spirit prevails in us, there is very great Encouragement to hope, it will be propagated to them, and that our Labour shall not be in vain in the Lord<sup>r</sup>.*

AND let me beseech you, my beloved *Hearers in other Stations of Life*, that you would not imagine *the Work* is so entirely *ours*, that you have *nothing to do with it*. Are we alone *redeemed by the Blood of the Son of GOD*? Are we alone, *renewed and sanctified by his Grace*? Are we alone *the Brethren*

<sup>p</sup> Jude, ver. 23.    <sup>q</sup> Ezek. xxxiii. 9.    <sup>r</sup> 1 Cor. xv. 58.

SER. 10. *Should aim to promote it.* 335

*brethren and Friends of Mankind*, that the Generous *Care* and *Endeavour* to promote their *Eternal Happiness* should be entirely *devolved upon us*? We wish so well to the *World*, ~~and~~ permit us to say, we wish so well to you, to your *own Religious Consolation* and *Establishment*, to your *Comfortable Account*, to your *Eternal Reward*, that we can't but earnestly *Exhort you all*, even as many as *have tasted that the Lord is Gracious*<sup>1</sup>, that in this Respect you join, not only, as I trust you do, your *Prayers* with ours, but that you also join your *Endeavours*.

LET me particularly address *this Exhortation* to those of you, who bear any *distinguished Office* in the Society, to whom therefore its *Religious Interest* is dear by additional Ties. Let me address to those of you; whose *Age* and *Experience*, in the *Human* and the *Divine Life*, gives you something of a *Natural Authority* in your Application, and commands a distinguish'd *Regard*. Look round about you, and observe the *State of Religion* in your *Neighbourhood*; and labour to the utmost to propagate, not so much *this* or *that* particular Opinion, or Form of Worship, but *Real Vital Christianity* in the World. Bear your *Testimony to it* on all proper Occasions: Be not *ashamed of it* in your *familiar Discourse*:

<sup>1</sup> 1 Pet. ii. 3.



336 *Church-Officers are call'd to it, SER. 10.*  
*course: And above all, labour to adorn it*  
*by your Actions. And when you see any*  
*under serious Impressions, as it is certain they*  
*will have a great Deal discouraging and diffi-*  
*cult to break through; and as the Devil*  
*and his Instruments, among whom I must*  
*necessarily reckon Licentious Company, will*  
*be doing their utmost to draw them back*  
*into the Snare of the Fowler; let me exhort*  
*and charge you, to be as solicitous to save, as*  
*others are to destroy. I know, how many*  
*Excuses our cowardly and indolent Hearts*  
*are ready to find out upon such an Occasion;*  
*but I think those Words of Solomon are a*  
*sufficient Answer to all, and I beg you*  
*would seriously revolve them; If thou for-*  
*bear to deliver them that are drawn unto*  
*Death, and those that are ready to be slain;*  
*if thou sayest, Behold, we knew it not; doth*  
*not he that pondereth the Heart, consider it?*  
*and he that keepeth thy Soul, (thine, Oh*  
*Christian, with such peculiar and gracious*  
*Care,) doth not he know it? and shall not*  
*he render to every Man according to his*  
*Works? He will assuredly remember, and*  
*will abundantly reward, every Work of Faith,*  
*and every Labour of Love<sup>u</sup>; and we are*  
*insensible of our own truest Interest, if we*  
*do not see how much it is concern'd*  
*here.*

LET

<sup>t</sup> Prov. xxiv. 11, 12.    <sup>u</sup> 1 Theff. i. 3. Heb. vi. 10.

LET me especially leave *this Exhortation* with you, who are *Parents and Heads of Families*. And one would imagine, there should need but little Importunity, in such a Case as this. One would think, your own Hearts should speak to you, upon such an Occasion, in very Pathetick Language. Look upon your *dear Children*, to whom you have conveyed a *Nature* which you know to be *degenerate and corrupt*; and be earnest in your *Prayers* before God, and your *Endeavours with them*, that it may be *renewed*. And take Care, that you do not in this Sense *despise the Soul of your Man-Servant, or of your Maid-Servant*<sup>w</sup>. God has brought them *under your Care*, it may be in *those Years of Life*, in which, on the one Hand, they are most capable of being *instructed and seriously impressed*; and in which, on the other Hand, they are also most in Danger of being *corrupted*. Perhaps their *Relation to you, and Abode with you*, is the most *advantageous Circumstance*, which may occur in their whole Lives: See therefore that you *seize it* with a holy Eagerness; and amidst all the *Charges* you give them, relating to your own Business, *neglect not that of the One Thing needful*<sup>x</sup>; and labour heartily to bring them to the Honour

Z

and

<sup>w</sup>. Job xxxi. 13.

<sup>x</sup> Luke x. 42.

338 *All should earnestly pray* SER. 10.  
and *Happiness*, which is common, to all  
GOD's *Servants*, and peculiar to them  
alone.

LET me conclude this Part of my Ad-  
dress, with *intreating you all*, to express your  
*Concern for the Souls of others*, by your im-  
portunate *Prayers* to GOD for them. *Pray*  
for the *Success of Gospel-Ordinances*; and for  
a *Blessing* on the *Labours* of all GOD's *fai-  
thful Servants* throughout our whole Land,  
of one or another *Denomination* in Religion.  
Yea, *pray* that throughout the whole World,  
GOD would *revive his Work in the Midst of  
the Years*<sup>1</sup>; that *the Religion of his Son*,  
by which so many Souls have been *regene-  
rated*, refined, and *saved*, may be univer-  
sally *propagated*; and that all, who are vi-  
gorously engaged in so important, tho' so  
self-denying a Work, may find that *the Hand  
of the Lord is with them*, and so *Multitudes  
believe and turn unto the Lord*<sup>2</sup>; so that *his  
Sons may be brought from far*, and *his  
Daughters from the Ends of the Earth*<sup>3</sup>;  
that *the Barren may rejoice*, and *she that did  
not travail with Child, may break forth into  
Singing, and cry aloud*; that *the Children of  
Nations now Strangers to Christ, may be  
more than of those that are already espoused  
to him*<sup>4</sup>. And then,

[4.] LET

<sup>1</sup> Hab. iii. 2.      <sup>2</sup> Acts xi. 21.      <sup>3</sup> Isai. xliii. 6.  
<sup>4</sup> Isai. liv. 1.      Gal. iv. 27.

[4.] LET all that are *born again*, “ long  
 “ *for that blessed World*, where the  
 “ *Work of GOD* shall be *completed*,  
 “ and we shall appear with a Dig-  
 “ nity and Glory becoming his Chil-  
 “ dren.”

As for *GOD*, his *Work* is perfect<sup>c</sup>; and the Time, the happy Time is approaching, when we shall know, and the whole *World* shall know, in another Manner than we now do, what our *Heavenly Father* has intended for us in *begetting us to himself*.—Whatever our Attainments here may be, we know at present but in part<sup>d</sup>; and with whatever Integrity of Soul we now walk before God, we are sanctified but in part: And hereupon we find, and must expect to find, the *Flesh* striving against the *Spirit*, as well as the *Spirit* against the *Flesh*; so that in many Respects we cannot do the Things that we would<sup>e</sup>: And in Proportion to the Degree in which our Nature is refined and brightened, we are more sensible of the *Evil* of these *Corruptions* that remain within us; so that tho’ we are not, in a strict Propriety of Speech, *carnal and sold under Sin*, but do indeed *delight in the Law of GOD* after

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the

<sup>c</sup> Deut. xxxii. 4.    <sup>d</sup> 1 Cor. xiii. 9.    <sup>e</sup> Gal. v. 17.

340 GOD will e'er long compleat SER. 10.  
*the Inward Man* <sup>f</sup>, yet in the Humility of  
our Hearts we are often borrowing that  
pathetick Complaint, *Oh wretched Man that  
I am, who shall deliver me from the Body of  
this Death* <sup>g</sup>!—But let it we remember <sup>h</sup>,  
*Christians*, as the Matter of your Joy, that  
the Struggle shall not be perpetual, that it  
shall not indeed be long. Look up with Plea-  
sure then, and lift up your Heads, for your  
Redemption draweth nigh <sup>h</sup>: The Time is  
approaching, when that which is perfect shall  
come, and that which is in part shall be done  
away <sup>i</sup>. You are now the Children of GOD;  
but it does not appear to every Eye, that  
you are so: The World knows us not <sup>k</sup>; nor  
are we to wonder at it; for even Christ our  
Lord was once unknown, and appeared in so  
much Meanness, and so much Calamity,  
that an undiscerning and carnal Eye could  
not have discovered, who, and what he was.  
But there is a Day appointed for the Mani-  
festatation of the Sons of GOD <sup>l</sup>, (as the Apostle  
Paul most happily expresses it;) when he  
will manifest them to each other, and mani-  
fest them also to the whole World. They  
shall not always live thus at a Distance from  
their Father's House, and under those Dispen-  
sations

<sup>f</sup> Rom. vii. 14, 22.      <sup>g</sup> Ver. 24.      <sup>h</sup> Luke xxi.  
28.      <sup>i</sup> 1 Cor. xiii. 10.      <sup>k</sup> 1 John iii. 1, 2.      <sup>l</sup> Rom.  
viii. 19.

fations of Providence that look so much like *Disregard* and *Neglect*: But he will *take them Home*, and *gather them to himself*. E'er long, *Christians*, he will call these *Heaven-born Spirits* of yours, that are now aspiring towards him, to *dwell* in his immediate *Presence*: He will *receive you to himself*; and you shall *stand*, where no *Sinner* shall have a Place, *in the Congregation of the Righteous<sup>m</sup>*, and shall have an *Inheritance among the Saints in Light*, the Saints in Holiness and Glory.—Oh happy Day! when dropping' *this Body* in the Grave, we shall ascend *pure and joyful Spirits* to that triumphant *Assembly*, where there is not one vitiated Affection, not one foolish Thought, to be found among the Thousands and Ten Thousands of God's *Israel*! Oh blessed *Period* of a *Regenerate State*! Though all the Schemes of the *Divine Love* were to rest here, and *these Bodies* were for ever to be laid aside, and utterly to be *lost in the Grave*; the rejoicing *Soul* might say, "Lord, it is enough!" And it might be indeed *enough for us*; but it is *not enough* to answer the gracious Purposes of God's Paternal *Love*. God will shew, in the most conspicuous Manner, what a *Family* he has rais'd to himself among the Children of

Men;

<sup>m</sup> Psal. i. 5.

342 *Long for that blessed World*, SER. 10.  
 Men; and therefore he will *assemble them* all in their *compleat Persons*, and will do it with solemn Pomp and magnificent Parade. He will for this Purpose send *his own Son*, with all his *Holy Angels*<sup>a</sup>, and will cause the *Bodies* of Millions of his Children that have long *dwelt in the Dust*, to spring out of it at once, in Forms of *Beauty* and *Lustre*, worthy their Relation to him. This therefore is with beautiful Propriety called by the Apostle, *the Adoption, even the Redemption of our Body*<sup>o</sup>; alluding to the *Publick Ceremony*, with which *Adoptions* among the *Antients* were solemnly confirm'd and declar'd, after they had been more privately transacted between the Parties immediately concerned.

OH *Christians*, how reasonable is it, that our Souls should be *rising*, with a secret Ardour, towards this *Blessed Hope*, this *Glorious Abode*!—It is *pleasant* for the *Children of GOD* to meet, and converse with one another upon Earth; *so pleasant*, that I wonder they do not more frequently form themselves into little *Societies*, in which, under that Character, they should join their Discourses and their Prayers.—It is *delightful* to address to *those*, that, we trust, *thro' Grace* are *born of GOD*. No Dis-  
 courses

<sup>a</sup> Matth. xxv. 31.

<sup>o</sup> Rom. viii. 23.

SER. 10. *where the Work will be perfected.* 343  
courses are more *pleasant*, than those that  
suit them: And could *We* that are the *Mi-*  
*nisters of Christ*, reasonably hope, that we  
had *none but such* to attend our Labours, we  
should joyfull<sup>y</sup> confine our Discourses to such  
Subjects.—Yet while we are here, we *see Im-*  
*perfections in others*; we *feel them* yet more  
painfully *in ourselves*: And as there is no  
*pure unmix'd Society*, no *Fellowship* on Earth  
that is compleatly *holy and without Blemish*,  
so there is now no *pure Delight*, no *perfect*  
*Pleasure* to be met with here.—Oh when  
shall I depart from this *mixed Society*, and  
reach *that State*, where all is *Good*, all *Glori-*  
*ous*! where I shall see *my Heavenly Father*, and  
all *my Brethren in the Lord*; and shall behold  
them *all* for ever *acting up* to their *Character*!  
All giving *Thanks to the Father*, who has  
made us meet to be *Partakers of the Inherit-*  
*ance of the Saints in Light*<sup>p</sup>! All for ever  
 *blessing and serving the Great Redeemer*; and  
without One *Ungenerous Action*, One *Re-*  
*flecting Word*, One *Suspicious Thought*, for  
ever *serving each other in Love*, rejoicing in  
each other's *Happiness*, and with the most  
prudent and stedfast Application for ever *stu-*  
*dy*ing and labouring to *improve it*!

WITH the most *earnest Desire*, that you  
*my Dear Brethren and Friends*, may at  
length



length *attain to this State of Perfection and Glory*; and with a *cheerful Expectation* through Divine Grace, that I shall e'er long *meet many of you in it*; I close *this Sermon*, and *these Discourses*: Not without an *humble Hope*, that when we arrive at this Blessed World, *these Hours* which we have spent together in the House of GOD in attending them, will come into a *pleasant Remembrance*; and that *the GOD of all Grace*, to whose *Glory* they are faithfully devoted, and to whose *Blessing* they are humbly committed, will honour them as the *Means of increasing his Family*, as well as of *feeding and quickening* those who are already *his Regenerate Children*. Amen!

F I N I S.



THE  
Scripture-Doctrine  
OF  
SALVATION by GRACE  
through FAITH,  
Illustrated and improved in  
TWO SERMONS:

The Substance of which was Preached at  
ROWELL in *Northamptonshire*.

---

By P. DODDRIDGE, D. D.

---

Published, with some Enlargements, at the  
earnest Request of the Congregation there.

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*I am not ashamed of the Gospel of Christ; for it is  
the Power of GOD unto Salvation to every one  
that believeth. Rom. i. 16.*

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L O N D O N:

Printed, and Sold by M. FENNER, at the *Turk's-  
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[Price Eight-pence.]





TO THE  
CHURCH and CONGREGATION  
OF  
PROTESTANT DISSENTERS

At ROWELL,

To whom the Substance of these SERMONS  
was preached, and at whose Desire they  
are published.

*My Dear Brethren and Friends,  
beloved in our common Lord,*



WHEN I first preached these  
plain Sermons to my own Con-  
gregation, which I here offer to  
your Perusal, I was much sur-  
prized at the *Request* which se-  
veral of them made, that they might be  
*printed*: But I was yet more surpriz'd,  
when after having delivered the Substance  
of them in *One Discourse* at *Rowell* some  
Time after, you so unanimously and affec-  
tionately made *that Request* your own. I

## DEDICATION.

apprehended, that tho' the many excellent *Treatises* we have on *this Subject* already, might excuse my Backwardness to comply with the *First Motion* of this Kind; yet absolutely to have refused *your repeated Solicitation* might have appeared *disrespectful* to my good Friends, and perhaps have looked like some *Unwillingness* to bear *my Testimony* to this great and important *Doctrines* in an Age, in which the Credit of many *Evangelical Truths* seems to be fallen very low.

I AM really sorry, I have delayed this little Service *so long*; but it was chiefly owing to my Desire of finishing my *Sermons on REGENERATION*, which indeed cost me more Labour than I at first apprehended. *That* seem'd a Business of such *Importance*, that I knew not how to interrupt it: But as they are now almost printed off, I send out *these Discourses* as a Kind of *Supplement to them*; and therefore they are printed in a Form very fit to bind up with them. The Delay is more excusable, as SALVATION BY GRACE is not a Subject which grows out of Date in a few Months. This glorious *Doctrine* has been the Joy of the Church in all Ages on *Earth*; and it will be the Song of all that have received it in Truth throughout the Ages of Eternity, and be pursued  
in

## DEDICATION.

in the *Heavenly Regions* with ever-growing Admiration and Delight.

I CANNOT conclude this *short Address*, without congratulating you on the abundant Goodness of GOD to you *as a Church*, in bringing among you that worthy and excellent Person \*, under whose Pastoral Care you are now so happily placed. I know, he is a faithful Witness to the *Truths of the Gospel*, and rejoice in that rich Abundance of *Gifts and Grace* which render him so fit to state and improve them, in the most advantageous, as well as most agreeable and delightful Manner. I hope, and believe, that the *Grace* he so humbly owns his Dependence upon, will add happy *Success* to his Labours: And I heartily pray, that you and neighbouring Churches may long be happy in him; and that GOD, who has by such various and gracious Interpositions in your Favour express'd his Paternal Care of you, may still delight to dwell among you. May he multiply you with Men like a Flock, daily adding to his Church among you such as shall be saved! May your Souls continually rejoice in his Salvation! And may you ever walk worthy of the Lord, and prove by the Integrity and Purity, the Spirituality and Usefulness of your whole Behaviour, that  
this

The Reverend *Mr. Jonathan Saunderson.*

## DEDICATION.

this *Grace of GOD which brings Salvation* has enter'd with Power into your Hearts; and that it is your Care and Delight, to *improve it*, as well as to *bear of it*! To contribute to this blessed End, by this or any other Attempt of cordial Love and faithful Respect, will be an unspeakable Pleasure to,

*My Dear Friends,*

*Your very affectionate Servant*

*in the Bonds of our common Lord,*

NORTHAMPTON,  
Sept. 1. 1741.

P. DODDRIDGE.


THE



THE  
Scripture-Doctrine  
OF  
SALVATION by GRACE  
through FAITH.  
SERMON I.

EPHES. ii. 8.

*For by Grace are ye saved, through  
Faith; and that not of yourselves;  
it is the Gift of GOD.*

OU are often, my Dear Brethren  
and Friends, *bearing* of the *Duties*  
of a Religious Life: And it can-  
not but be a Pleasure to every faith-  
ful *Minister of Christ* to observe, how *willing*,  
nay, how *glad* you are to *bear of them*; and  
with Respect to many of you, how *ready*  
B you



you are to *practise them*. But I am now coming to you with a renewed Admonition on *another Head*, which is always to be taken in *Connection* with the *former*; and which, I persuade myself, will in that *View*, be *welcome* to you all. I am to inculcate it upon you, that when you have *done your utmost*, how much soever that be, you should still *say*, that you are *unprofitable Servants*<sup>a</sup>; and endeavour to maintain a deep Sense of it upon your Hearts, *tho*; as the *Apostle* admonishes the Believing *Ephesians* in the Words of the Text, *By Grace ye are saved through Faith; and that not of yourselves; it is the Gift of GOD*.

THE *Apostle*, in his preceding Discourse, speaks of the *happy Change* which the Gospel had made in the *State* of these poor *Heathens*. He freely acknowledges on this Occasion, that the *Jews* were likewise in a *very bad State*, and if not entirely sunk into the same Enormities, yet *were by Nature Children of Wrath, even as others*<sup>b</sup>. So that on the whole, both were, (as it might be expressed by an easy and very proper *Figure*,) *dead in Trespasses and Sins*<sup>c</sup>, indisposed for any Religious Sensations and Actions, and far more odious to God, than a putrid Carcase is to Men.

<sup>a</sup> Luke xvii. 10.<sup>b</sup> Eph. ii. 3.<sup>c</sup> Ver. i. 5.

Men. But he adds, that *G O D* by his *Grace* had ~~saved~~ them ; that his unmerited Goodness had begun their *Salvation*, and having thus far carried it on, would undoubtedly complete it : And that he might impress their Minds the more deeply with it, he repeats it again, *By Grace ye are saved.* So much was the Apostle *Paul* concerned to inculcate a *Doctrine*, which some are ready to look upon as *unnecessary*, and others perhaps as *dangerous*. But the *Apostle's* Authority is abundantly enough to outweigh all that can be said in the opposite Scale. And it will appear from what I have further to offer, that if it had not in this *View* to direct a Sanction from his *express Testimony*, the Conclusion would follow by the justest Deduction of Argument from *Principles* so *fundamental* to the *Gospel*, that they cannot be denied without subverting its whole Superstructure.

AND here, if I would treat the Subject in its full Extent, I might consider, what we mean by *Gospel-Salvation*. But I content myself at present with telling you in a few Words, that it implies “ a *Deliverance* “ from that ruinous and calamitous Condition, into which by our *Apostacy* from “ *G O D* we are fallen ;” and also includes “ our being restored to the *Divine Favour*, and all the happy Effects of it,

4      *The Nature of Saving Faith.*    SER. I.  
“ as extending, not only to *Time*, but to  
“ *Eternity.*”

I MIGHT also consider at large *the Nature* of that *Faith*, to which the *Promises of Salvation* are made. But that is a Subject you have heard so frequently explained, that I shall only remind you of that general Account of it, which has often been illustrated among you. “ *Saving Faith*,” for of that we are now speaking, “ is such a *Persuasion*, that *Christ* “ is the great *Messiah*, the *Son of GOD*, “ and the *Saviour of Men*; and such a *Desire* “ *and Expectation* of the *Blessings* he has “ procured under that Character; as shall “ engage us cheerfully to *commit our Souls* “ *to him* in his appointed Method of *Salvation*, “ with a *Disposition* cordially to *devote* “ *ourselves* to his Service in all the *Ways* “ of *Holy and Evangelical Obedience.*” The several Branches of *this Definition* are to be taken in their Connection with each other; and then, there would be no Difficulty in shewing from the whole Tenor of *Scripture*, that as nothing short of this can be acceptable to *GOD*, so where-ever *such a Principle* really is, the Soul in which it is found is intitled to all the *Blessings of the Covenant of Grace*, and has all the Security for *Eternal Happiness* which the *Promise and Oath of GOD* can give. I might also easily shew  
you,

**SER. I. The Distribution of the Subject.** 5  
you, that *this* is such a Description of *Faith*,  
as effectually secures the Interest of *Practical Religion*, and guards against every *pretentious Hope*, which may be formed in a  
Soul destitute of a *Principle of Universal Holiness*.

BUT waving the further Prosecution of  
these *Preliminaries* to our Subject, which  
we have Occasion so often to dilate upon,  
I shall make it my present Business,

I. To consider, How we may be said to  
be *saved through Faith*.

II. How it appears, that in Consequence  
of this, we are *saved by Grace*.

III. I SHALL examine the Force of the  
*Apostle's* additional Argument, which  
is drawn from the Consideration,  
that *Faith is the Gift of GOD*. And  
then,

IV. I SHALL collect some *Inferences* from  
the whole. And may *GOD write on*  
*our Hearts*, as *with the Point of a Dia-*  
*mond*, them and the Premises on which  
they are founded!

I. WE are to consider, in what Sense it may be said, that *Christians are saved through Faith.*

YE are, says the Apostle, [*σενδομενοι,*] *the Saved ones*,—the Persons who have already received the Beginnings of *Salvation*, and the certain Pledge of its compleat Accomplishment,—[*δια της πίστεως,*] *through, or by Means of, Faith.*

Now I apprehend, we shall take in the full Sense of the Apostle's Assertion, and see all that it is most necessary to believe and know on this Subject; if we acknowledge and remember,—that *Faith is absolutely necessary in Order to our Salvation*, so that we cannot possibly be saved without it;—and also, that every one who hath *this Faith*, shall undoubtedly obtain *Salvation*:—But yet, that after all, a *Christian* is not to ascribe his *Salvation* to the Merit of his *Faith*, but entirely to that of the Lord Jesus Christ, the great Author and Finisher of it. These are Three very obvious Remarks: None is so weak, but he may easily understand them; and yet, I speak very seriously when I say, they seem to me to contain the Sum of all that is most important in the many large Volumes which have been writ on the Subject.

“*FAITH* is so *absolutely necessary*  
 “ to our *Salvation*, that we cannot  
 “ possibly be *saved without it*.”

So ~~our~~ Lord tells us, in the most express and emphatical Forms of Speech : *If ye believe not that I am he, ye shall die in your Sins<sup>d</sup>*, which most certainly implies the *Loss of Salvation*, and indeed much more. And elsewhere the Incarnate Wisdom and Truth of GOD saith *He that believeth not, shall be damned<sup>e</sup>*. *He shall not*, as the *Baptist* says, *see Life<sup>f</sup>* : Nay, as *our Lord* himself expresses it in the strongest Terms, *He that believeth not, is condemned already*; not only on Account of all those other Sins, for which the *Wrath of GOD*, to which he became immediately obnoxious, still abideth upon him; but for this additional Reason of dreadful Provocation, *because he hath not believed in the venerable and majestick Name of the only-begotten Son of GOD<sup>g</sup>*.

WITHOUT this *Faith*, there is no *Knowledge* that will *save* a Man; tho' it should be the most various, and the most exact *Knowledge* of the most Divine and important Subjects, which ever enter'd into a Human Mind. So far is it from this, that one need not

B 4 . scruple

<sup>d</sup> John viii. 24.      <sup>e</sup> Mark xvi. 16.      <sup>f</sup> John  
 iii. 36.      <sup>g</sup> John iii. 18.

scruple to say, a Man might as reasonably expect to be *saved* by Skill in the *Machinery*, or in *Musick*, as by Skill in *Polymatical Divinity*, tho' it were in its *most* essential Branches, if after all it were no more than *mere Speculation*.

AND it is no less certain, that *without this Faith*, *Morality* will not *save* a Man; be it ever so unexceptionable, be it ever so exemplary. This is indeed much better than the former; but if there be nothing more, it will be fatally ineffectual to the great Purpose which we have now in View. I speak not now, as you may easily imagine, of such a *continual* and *uniform* Obedience to the Divine Will, as *perfectly answers* the Demands of GOD's Original Law; for no Man ever has attained to *this*, or will ever in Fact attain to it in this World: But I speak of what the World generally calls *Morality*, a Freedom from gross *Impiety* and scandalous *Vice*, yea, tho' attended with the Practice of the *Humane* and the *Social Virtues*. This is indeed amiable and honourable, so far as it goes; and will undoubtedly have *its Reward*, in the Pleasure of such a Conduct, in the Esteem and Love of Mankind, and in the Possession of many Temporal Advantages and Blessings, which in the common *Course* of Providence are connected with it. But, alas, it

~~SECT~~ I. none can be sav'd without it. 9

KNOW after all a very partial and imperfect  
Heing: And as a Man may be temperate in  
himself; just, faithful, and benevolent to Men;  
without having any Appearance of Religion  
towards GOD, or making any Pretence to  
it: So he may have some Sense of GOD  
upon his Spirit, which one would think none  
but an Atheist could entirely avoid, while  
for the Neglect, or it may be the Rejection of  
the Gospel, he stands exposed to its Sentence  
of *Condemnation*. If Christ be not regarded  
as the Rock on which we build our Hopes,  
the Foundation is sandy, and will be ruinous;  
and if we do not receive Christ by such a  
Faith, as I described above, we offer him a  
most insolent Affront, by pretending to put  
our unsanctified and rebellious Hearts under  
his Patronage.

WE see then, that *without this Faith* we  
cannot possibly be saved. It is the Coun-  
ter-part of this important Truth, which we  
now add, when we observe,

2. THAT "every one who hath *this*  
" *Faith*, shall undoubtedly be saved."

You will here be sure to observe, that  
I say, "Every one who hath *this Faith*,"  
meaning the *Faith* described above; which  
includes in it our *devoting ourselves to Christ*  
in the Way of *Holy Obedience*, as an essen-  
tial



tial Part of it : And consequently there be no Reason to say, as some have ~~w~~<sup>very</sup> represented the Matter, " A Believer shall " be saved, let him live as he ~~will~~," which is either a most notorious and mischievous *Falsehood*, or an express *Contradiction in Terms*. If the Word *Believer* be supposed to signify one, who merely assents to the *Truth* of the *Gospel* in *Speculation*, nothing can be more *false*; and ~~this~~ whole *Epistle* of *James*, to omit a Thousand particular Passages of *other Scriptures*, is a Demonstration of the contrary : But if it be meant, as I suppose it generally is, of a *true Believer*, it is an express *Contradiction*; and is as *absurd*, as it would be to say, a really *Good Man* shall be *saved*, tho' he should at the same Time be a very *Bad one*. For no one can, in the *Sense* described above, which is the *Scriptural Sense*, be a *true Believer*, but one who *wills to live* in a *holy Manner*; since the same *Operation* of God upon the Soul, which disposes it to *believe*, sanctifies *the Will*, and tho' freely, yet effectually leads it, into a prevailing *Determination* to make the *Service of God* the *Business of Life* : Or, in other Words, it is plain from the whole Tenor of *Scripture*, that a *Saving* is also a *Sanctifying Faith*; but there cannot be a *Sanctifying Faith* in an *unholy Heart*; neither can there be a *holy*

Heart, where there is a *wicked Life*; as the Tree is known by its Fruits<sup>b</sup>: And when we speak of the Heart, we mean not merely the Affections, but the Will, the Determinations of which are indeed the very Actions of which we speak, so far as they are properly ours. There cannot therefore be a more insolent *Falsehood*, than the Pretence to *Holiness of Heart*, where *that of the Life* is wanting; or to *Saving Faith* in the Absence of both. There may indeed be an *Error in the Understanding* as to some Precepts of Christ, or a *false Judgment* as to some Circumstance attending ourselves; and that may produce some *Error in Practice*: There may be Instances, in which the *Infirmity of Human Nature*, and the Surprize or Force of a *Temptation*, may betray a Man into *particular Miscarriages*, contrary to the general Bent and Tenor of his Heart and Life: But there cannot possibly be, in the Conduct of any *true Believer*, an *habitual, allowed, and customary Disobedience* to any one Commandment of our blessed Redeemer.

THIS you must first admit as a necessary Preliminary; and when it is admitted, you may very securely build upon it *this great Truth*, that "whosoever hath such a Faith as this, shall certainly be saved." Whatever his former Guilt may have been, tho' ever so various, ever so long continued, ever so

<sup>b</sup> Luke vi. 44.

so aggravated ; tho' Crimes had been committed, *from which he could never have been justified by the Law of Moses*<sup>i</sup>, but would have been doomed by it to an infamous *Death without Mercy*<sup>k</sup> : Yet on exerting such an Act of *Faith in Christ*, the *Believer* immediately stands a *justified Person* before *G O D*, previous to any *Good Works* of his own : Yea, tho' he should die, 'before he have an Opportunity of performing any, in this Case' (which, if ever it happen, is by the Way, the *only Case*, in which *Good Works* are not, according to the Gospel-Covenant, necessary to an actual Admission into Heaven,) an Omniscient *G O D* calls the Things that are not as if they were<sup>l</sup>, and accepts those *Fruits of Holiness* which he discerned in their *Root*, or their *Bud*, tho' he did not afford Time for their coming to *Maturity*. And if *Life* be spared, the *Believer* continuing such, continues in a State of *Favour* and *Acceptance* with *G O D*, tho' there may be remaining Imperfections in him ; and tho' he may see Reason to complain, that he *cannot do the Things which he would*, but that *the Law in his Members struggles against the Law of his Mind*<sup>m</sup>, yet he shall finally be saved ; whatever Difficulties are to be broken through, and how long soever his Trials may continue : And his *Salvation*

<sup>i</sup> Acts xiii. 39.<sup>k</sup> Heb. x. 28,<sup>l</sup> Rom. iv.<sup>m</sup> Rom. vii. 23.

SECT. I. *shall certainly be saved.* 13

KNOW as a *Believer* is as certain, from the  
 the Current of the *Word of GOD*, as the  
*Condemnation of the Unbeliever*, which we  
 proved above. *He that believeth on the Son*  
*of GOD, hath Everlasting Life*<sup>n</sup>; he hath it al-  
 ready in its *Beginnings* and *Earnests*, and he  
 shall e'er long rise to the compleat *Possession* of  
 it. For *Christ gives unto his Sheep Eternal Life*,  
*and they shall never perish, neither shall any*  
*pluck them out of his Hand*<sup>o</sup>. But it is of  
 Importance that I add,

- 3. THAT “after all a *Believer* is not to  
 “ ascribe his *Salvation* to the *Merit* and  
 “ *Excellency* of this *Faith* itself, but  
 “ entirely to the *Merit* and *Righteous-*  
 “ *ness* of the *Lord Jesus Christ*, and  
 “ the *Free Grace* of *GOD*, as mani-  
 “ fested in it.”

WE know, it is the constant *Doctrine* of  
 the *New Testament*, that *GOD* hath made  
 us accepted in the *Beloved*<sup>p</sup>; and that of  
 Him we are in *Christ Jesus*, who of *GOD* is  
 made unto us *Wisdom*, and *Righteousness*, and  
*Sanctification*, and *Redemption*<sup>q</sup>: So that we  
 are justified freely by his *Grace*, thro’ the *Re-*  
*demption that is in him*<sup>r</sup>. And if we should  
 pretend to say, that we are accepted of *GOD*  
 for *Faith*, as the *meritorious Cause* of that

Accept-

<sup>n</sup> John iii. 36.      <sup>o</sup> John x. 28.      <sup>p</sup> Eph. i. 6.  
<sup>q</sup> 1 Cor. i. 30.      <sup>r</sup> Rom. iii. 24.

14      *Salvation must not be ascrib'd* ~~Script.~~

*Acceptance*, we must *contradict* the whole Course of the Apostle *Paul's* Argument, especially in the *fourth Chapter* of his *Epistle* to the *Romans*, where he strongly contends that *Abraham* was not justified by *Works*, because if he were, he would have something to glory in before *GOD* <sup>t</sup>. Now if he had been justified by *Faith*, as his own meritorious *Act*, there would have been as much Room for him to have gloried in that, as in any *Work*, whether of *Ceremonial*, or *Moral Obedience*.— And in the same *Epistle* he declares again, where he is speaking of the *Salvation* of *GOD's* chosen Remnant, that if it be of *Works*, then it is no more *Grace*; otherwise *Work* is no more *Work* <sup>t</sup>: The Meaning of which plainly is, that no Man can at once be justified by *Grace*, and by *Works*: And on the same Principles we may also say, no Man can be justified by the *Merit* of *Faith*, and yet by *Grace*. If therefore it evidently appear from the *Text*, and our farther Reasonings upon it, that our *Justification* and *Acceptance* with *GOD* is to be ascribed to *Grace*, all Pretence of *Merit* in the *Act* of believing must of Course be given up.

THIS will indeed farther appear, if we consider, what it is that *Faith* does in order to our being justified. You very well know,

<sup>t</sup> Rom. iv. 2.

<sup>t</sup> Rom. xi. 6.

know it is represented in Scripture, as receiving Christ. To as many as received him, to them gave he Power, (or Privilege,) to become the Sons of GOD, even to them that believe on his Name<sup>u</sup>. Now it must be flagrantly absurd, to talk of resting upon an Act, whereby we do indeed receive and rest upon another. And therefore however inaccurately some may have expressed themselves on this Head, I cannot suppose, that any wise and considerate Christian ever meant to assert the contrary to what I am now endeavouring to prove. We do indeed find the Apostle speaking of Faith, as imputed for Righteousness<sup>w</sup>; but it seems to me, that the most natural Sense of that Expression may be fixed, and the Propriety of it may be admitted, upon the Principles I have now been laying down.

ALL Manner of Imputation seems to be a Metaphor taken from Books of Account between Creditor and Debtor\*. To impute any Act of Sin, or of Obedience, is therefore properly no other than to set it down to his Account. The great GOD of Heaven and Earth is represented in Scripture, with humble

<sup>u</sup> John i. 12.      <sup>w</sup> Rom. iv. 22.

\* From Mercantile Affairs the Metaphor is sometimes applied to judicial; as Crimes to be accounted for are also sometimes called Debts: But when the Matter is well understood in one View, it is easy to apply it to the others.

humble Condescension to our Manner of acting and conceiving of Things, as keeping a most exact *Book of Records and Accounts*, in which those Things are registered concerning every one of us, which he will bring into that final Review and Survey, by which our *Characters and States* shall finally be determined. And as the most exact and perfect Obedience is a Debt which we owe him, as our great Creator, Benefactor, and Governour; so on the Breach of his Law, we owe him some proper Satisfaction for it. In this View, we are all charged as Debtors, poor miserable insolvent Debtors, in the Book of God: Innumerable Sins are imputed, or set down to our Account: And were Things to go on in this Course, we should e'er long be arrested by the Divine Justice, and being found incapable of Payment, should be cast into the Prison of Hell, to come out no more. But God, in Pity to this our calamitous State, has found out a Surety and a Ransom for us, and has provided a Satisfaction in the Obedience and Sufferings of his Son; which is what we mean by the Righteousness of Christ, or his Active and Passive Obedience. It is with a gracious Regard to this, to express his high Complacency in it, and (if I may so speak,) his pleasing Remembrance of it, that all who are finally justified and saved, meet with Divine Acceptance

*Acceptance and Favour*: Or to pursue the *Metaphor* open'd above, the *Righteousness of Christ* is in the *Book of GOD* imputed, or *set down to their Account*, as that by which *the Debt is ballanced*, and they are entitled to such *Favours* as *Righteous Persons* might expect from *GOD*. But then, it is an inviolable *Rule* in the *Divine Proceedings*, that this *Righteousness*, or *this Atonement* and *Satisfaction of Christ*, (for I think, it matters but little, by which of these Names it shall be called,) be a Means of *delivering those*, and *only those*, that *believe*. Pursuant therefore to the aforesaid *Metaphor*, when any particular Person *believes*, this is *set down to his Account*, as a most important *Article*, or as a *Memorandum* (if I may so express it,) in the *Book of GOD's Remembrance*, that such a one is now actually become a *Believer*, and therefore is now intitled to *Justification and Life by Christ*. In this Sense his *Faith is imputed for Righteousness*. Yet it is not regarded by *GOD*, as the grand *Consideration* which *ballances the Account*, or indeed as *paying any of the former Debt*, which it is impossible it should; but only as *that*, which according to the gracious *Constitution* of the *Gospel* gives a Man a *Claim to that* which *Christ has paid*, and which *GOD* has graciously *allowed*, as a *valuable Consideration*, in *Regard* to which he may honourably *pardon*



18      *Being thus sav'd thro' Faith,*      SER. I.  
*don and accept all who shall apply to him, 'in*  
*his appointed Way, or in the Way of humble*  
*believing, as Faith was described above.*

THIS appears to me *a just and easy View* of  
the *Gospel-Doctrine* on this Head; and it is  
so *important* distinctly to understand it, that  
I hope you will excuse my having represented  
it in so many Words. And this is, on the  
whole, *the Sense* in which we may be said,  
to be *saved through Faith*.—None can be  
*saved without it*;—and *every one* who has  
*it, is intitled to Salvation*;—but not in Vir-  
tue of the *Merit and Excellency of Faith it*  
*self*, but entirely *for the Sake* of what *Christ*  
has *done and suffered*; or in other Words,  
by the *Imputation of his perfect Righteousness*,  
the *Merit* of which is graciously *applied* to  
this or that particular Person *upon his Believ-*  
*ing*: So that upon this *he is justified*; and  
by the general Tenor of the *Gospel* is to be  
look'd on as *a Righteous Person*; or as one,  
who shall on the whole be *treated as such*,  
and shall e'er long be publicly *declared*  
*Righteous* before the assembled World, and  
be freed from all the *Remainders of that*  
*Penalty* which *Sin* has brought upon us:  
And tho' for wise and good Reasons, he be  
*for a while continued* under some of them,  
the Time of *that Continuance* is so short, and  
his succeeding *Happiness* so lasting, that the  
former

SER. I. *We are saved by Grace.* 19  
*former* being as it were *swallowed up* by the  
*latter* in the all-comprehending Views of  
 GOD, he is spoken of by him, as if his  
*Justification* and *Salvation* were *already com-*  
*pleat.* *Ye are saved through Faith.* — But  
 having stated this, the Method I proposed  
 leads me,

II. To shew, that in Consequence of our  
 being thus *saved through Faith*, we may  
 properly be said to be *saved by Grace.*

• Now the *Connection between these* will ap-  
 pear very evident; if we consider, — that  
*Faith* cannot make any *Atonement* to the  
 offended Justice of GOD, so as to give us  
 any *Legal Claim* even to the *Pardon of our*  
*Sins* upon the Account of it: — Much less  
 can it confer any *Obligation upon GOD* to  
 bestow on us *Eternal Blessedness*: — Nor  
 would there indeed have been any *Room*  
*to mention Faith* in this whole Affair, if  
 GOD had not *contriv'd* such a *Method of*  
*Salvation*, and *done that* to effect it, which  
 none but himself could have done.

1. “ *FAITH* cannot make any *Atone-*  
 “ *ment* to the offended Justice of GOD,  
 “ so as to give us any *Legal Claim*  
 “ even to the *Pardon of our Sins* upon  
 “ the Account of it;” so that if we

20     *Faith can make no Atonement*     SER. I.  
are *saved through Faith*, we must in this  
*View* acknowledge it to be *by Grace*.

THE *Law* of so wise, so great, and so venerable a *Sovereign*, as the Blessed *GOD* is, must of Course suppose some awful *Sanctions*, some solemn *Denunciations* of *Wrath* and *Vengeance* on those who presumptuously *transgress* it. And it is certainly the Part of *GOD*, as a wise, holy, and gracious *Legislator*, to maintain *its Honour* when it has been *violated*, and not to treat an *offending Creature*, as *innocent* and *righteous*, without some Provision made for the *Satisfaction* of his injured Justice : In the Demand of which *Satisfaction*, *GOD* does not express any Thing of a *sanguinary* and *revengeful Disposition* : Far be so blasphemous a Thought from us ! But he displays a steady Regard to *that Order*, which as the Great *Sovereign* it becomes him, for the Benefit of his Subjects, as well as for the Glory of his own Name and Government, to preserve in the *Moral World*, i. e. among his reasonable Creatures. Some ample and honourable *Amends* must therefore be made, in Order to the Discharge of a Guilty and Condemned Criminal. And is *Faith* such an *Amends* ? Take it in its utmost Extent, as an *Assent* to whatever he proposes, and a *Submission* to whatever he demands, to the very utmost of our *Capacity* ;

city, *this* in our present Circumstances is but our *Duty*, and would have been so had we never offended him : And the *Performance* of it, with whatever Readiness, Exactness, and Constancy, cannot possibly atone for the *Violation* of it in Times past ; as the *Payment* of what for the future becomes due to any *Creditor*, cannot discharge a *Debt* formerly contracted, and remaining unbalanced upon Account. Therefore it is, that we read of *Christ's* being made a *Sin-Offering* for us, tho' he himself knew no Sin, that we might be made the *Righteousness* of GOD in him<sup>\*</sup> ; i. e. that we might be accepted of GOD as righteous, being considered as by Faith united to him, and interested in his *Righteousness* and *Grace*. In Testimony of which, GOD expressly requires, that every *Sinner* should sue out his Pardon in *Christ's* Name<sup>y</sup>, and should present himself before him as one that has obtained *Redemption* thro' *Christ's* Blood, and is accepted in the Beloved<sup>z</sup>, who of GOD is made unto us *Righteousness*<sup>a</sup> : A Scheme utterly inconsistent with that of our being justified and saved by any *Merit* or *Excellence* in Faith, considered as an *Act* of *Atonement* made by us, by which the Guilt of our Offences is cancell'd, and our Pardon bought by us. It is yet more apparent,

C 3

2. THAT

<sup>\*</sup> 2 Cor. v. 21.

<sup>y</sup> Luke xxiv. 47.

<sup>z</sup> Ephes,

6, 7. <sup>a</sup> 1 Cor. i, 30.

2. THAT “*Faith* can confer *no Obligation upon GOD* to bestow on us “*Eternal Blessedness*,” in which View also our *Salvation thro’ it* must appear to be *by Grace*.

THAT *Eternal Blessedness* is designed for every believing Soul, is, through the Divine Goodness, as apparent, as that *Faith* itself is ever required in Scripture. But can we say of *Eternal Life*, that it is *the Wages of Faith*? I much question, whether it could have been *claimed as Wages* due to us on Account of our *Obedience*, had that *Obedience* been *perfect* in its Kind and Degree: Nor do I think, it could with any Confidence have been *expected*, unless God had been pleased by a gracious *Covenant* to *promise it*: Otherwise, all that the *completest Obedience* could have *claimed*, would only have been *Favour continued*, or at most *Favour increasing*, during the Time in which we continued to *behave ourselves well*. Much less then can we imagine, that when we had once *broken the Law* of God, *Faith*, tho’ for the Future attended with the most *perfect Efficacy*, and productive of the most *steady Course of Obedience* in all After-Instances, could give us any such *Claim*. Least of all then, can we have any Room to pretend it, on Account of a *Faith*,

SER. I. *upon GOD to save us.* 23

a *Faith*, which operates in so *imperfect* a Manner, and produces an *Holiness* so sadly *defective* in many Instances, as we must acknowledge our own to be. That we should be admitted into the glorious Presence of GOD, and be fixed in a State of immutable Security and Felicity, where Sin and Sorrow shall no more invade us, but where *GOD will appoint* for us *Salvation* itself for *Walls and Bulwarks* <sup>b</sup>, is so glorious a Triumph of the Divine Goodness; that the Soul which *knows* itself, and attentively looks on this *far more exceeding and eternal Weight of Glory*, is astonished and humbled in the Views of it, and finds it no small Stretch of *Faith*, to be able to *believe*, that GOD does indeed *intend it* for so sinful a Creature: So far is the *Believer* from arrogating any Thing of this Kind to himself, as if *his own Faith* had any Degree of *Merit* or *Excellence* proportionable to it. But we must observe once more, to compleat the Argument,

, THAT “there had been *no Room* to  
“ *mention Faith* at all in this Affair,  
“ had not *GOD* graciously *contriv’d*  
“ such a *Method of Salvation*, and *done*  
“ that to effect it, which none but  
“ himself could do.”

C 4

FAITH

<sup>b</sup> *Isai. xxvi. 1.* •

*F A I T H* receives our Lord Jesus Christ; 'tis its great Office, and its great Glory to do it. But how could it have received him, unless he had been given? and how could he have been given in this View; but by the Appointment of the Father, in Concurrence with his own free, and most gracious Consent?—Faith apprehends and submits to the Gospel-Plan of Salvation by the Obedience and Sufferings of the Son of GOD; yea, it not only submits to it, but rejoices and glories in it. But who could have exhibited, who could have contrived, who could have executed such a Plan, unless it had been formed and determined in the Counsels of Eternal Love?—Admit Faith to be ever so voluntary, and so far as is possible to a Creature, ever so independent an Act, can we any of us say, that there was so much Merit and Excellency in that Act, or in any of its subsequent Fruits, that GOD upon the Foresight of it should say, “ These Creatures, guilty and  
 “ condemned as they appear, will be so ready  
 “ to receive the Intimations of my Will, that  
 “ they will fully deserve, that I should save  
 “ them at any Rate; they will deserve, even  
 “ that my Son should become Incarnate, and  
 “ die as a Sacrifice, to make Way for their  
 “ Happiness.” Can any of you, Sirs, imagine this to have been the Case? Or can you  
 hear

SER. I. had not GOD found a Way to save us. 25  
 hear it even *supposed*, without finding something shocking in the very Representation of it? The blessed *Paul*, I am sure, had very different Views, when he said, *GOD hath predestinated us to the Adoption of Children by Jesus Christ unto himself, according to the good Pleasure of his Will, to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved*<sup>c</sup>. And the Apostle *John* had other Notions of it, when he said, full as his gracious Heart was of the most lively Sentiments of Gratitude and Zeal, *Herein is Love, not that we loved GOD, but that he loved us, and sent his Son to be the Propitiation for our Sins*<sup>d</sup>.

THESE Arguments would prove, that our *Salvation through Faith* is by *Grace*, even tho' it could not be added, that *this Faith is the Gift of GOD*: How much more convincing then must the *Conclusion* be, when *that Consideration* is added to the rest?

BUT as the Illustration of *this*, which was the *Third General* we mentioned, will require more Time, than can properly be allowed to the Remainder of *this Discourse*, I will reserve it to *another*; and conclude for the present, with *exhorting you* seriously to *examine*, whether you have *this Principle of Faith* in your Hearts, *without which your Salvation*

<sup>c</sup> Eph. i. 5, 6.

<sup>d</sup> 1 John iv. 10.



*Salvation is in present Circumstances an impossible Thing, and with which it is inviolably secure.*

IT is a melancholy, but most obvious Truth, that *all Men have not Faith*. There are Thousands and Ten Thousands, under the Gospel, with regard to whom its *Ministers* have Reason to complain, *Who hath believed our Report, and to whom hath the Arm of the Lord been revealed* ? On whom has its Power been so exerted, as to *conquer* the Natural Incredulity and Obstinacy of their *Hearts* ? Are you, Sirs, of *that Number*, or of the Number of those, who, as the *Scripture* expresses it, *have believed through Grace* ? 'Tis the *Question*, on which your *Eternal State* will turn at last, and therefore you would do well, to *examine it* now. And I would beseech you, to endeavour to trace it—in its *Production*,—and in its *Effects*;—or in other Words, to enquire,—how it has been *introduced* into your Minds,—and how it has *wrought* there.—You may surely discover it, in the *one*, or in the *other*, if it be your prevailing Character; and I hope, many of you will be able to discover it in *both*.

(1.) CAN you trace *Faith* “ in its *Production*, and *Advance* in your Souls ? ”

Do

ε 2 Thess. iii. 2.    † Isai. liii. 1.    § Acts xviii. 27.

Do you recollect any Time, in which you had no Thoughts of the Lord Jesus Christ, and no Workings of Affection towards him? And has there been any Alteration in your Minds in this Respect? All true Faith in Christ is founded on a Conviction of Sin, and of the Misery to which you are exposed by it. Have you indeed been brought to this Conviction? Have you heard, and (if I may be allowed the Expression,) have you felt yourselves condemned by the Sentence of a righteous, a holy, yea, of a merciful God? And have you by that Apprehension been stirred up to cry for Pardon and Deliverance? You have heard of Christ under the Character of a Saviour: But I put it to your Consciences, Have you seriously viewed him under that Character? and from a full Persuasion of his Correspondency, when considered in this View, to all the Necessities of your Case, and all the Exigencies of your Souls, have you enter'd into any Treaty with him? Recollect it seriously. Have you ever presented yourselves before God, with an humble and cordial Regard to Christ? And do you know what it is, secretly and sincerely to repose your Souls upon the Merit of his Obedience, and the Efficacy of his Blood, with humble Acknowledgement of your own Guilt, with entire Resignation of your own Righteousness, as utterly unworthy of being mentioned before God,

28      *Can you trace the Effects of it*    SER. I.  
GOD, and with a cordial and joyful *Resolution*  
to devote yourselves to his Service as long as  
you have any Being, and thro' Time and Eternity  
to testify your Gratitude by a continual  
Series of Obedience?

IF you can trace such a *Process of Thought*  
and *Experience* as this, you have great Reason  
to conclude, that you experimentally  
know *what Faith is*, and that *through Faith*  
you are *in the Way to Salvation*. Yet it is al-  
ways to be remember'd, that *Faith is to be*  
*shewn by its Works*<sup>h</sup>; Give me Leave there-  
fore farther to enquire,

(2.) WHETHER you can trace “the  
“ *genuine Effects of it in your Hearts*  
“ *and Lives?*”

YOU *believe in Christ*: But has that *Faith*  
*in him* produced a continued and habitual  
*Intercourse with him*? I speak not of an *In-*  
*tercourse* absolutely *uninterrupted*; for that  
the present State of Human Life will not  
admit. But has it produced *frequently repeated*  
and *direct Acts of Application to him*, and  
*Converse with him*? One can hardly imagine,  
how it is possible for a true *Believer*, to suf-  
fer *these* to be *long*, and *often intermitted*;  
especially to such a Degree, that *Days*, and  
*Weeks*, and *Months* should pass, as if all the  
Business between *Christ* and *his Soul* were  
quite

<sup>h</sup> James ii. 18.

quite finished, and *he* and *his Lord* were parted by Consent, till *Death*, or some very urgent and extraordinary Circumstance, renew'd the Interviews between them,—I would ask farther, Has *this Faith* to which you pretend, produced a *Resemblance to Christ's Example*, and an *Obedience to his Precepts*, in the Course of your Lives? You know, that *true Faith* is *operative*; and you know, in the general, the *Genius and Design of Christianity*. I would demand of your Consciences, how far you comply with it? Is your *Temper and Conduct* in the main *such*, as you well know our *Lord* intended, that the *Temper and Conduct* of *his People* should be? Is it devout and spiritual, just and charitable, sober and temperate, humble and cautious? Is *Religion* your Care, and do you maintain an *habitual Watchfulness* over yourselves, that your Behaviour may be agreeable and honourable to your Profession?—Once more, Are you ardently pursuing *greater Attainments* in the *Christian Temper and Life*, so that you may be spoken of as *hungering and thirsting after Righteousness*?<sup>1</sup>

If you can answer such *Enquiries* as these in the *Affirmative*, you have a great Deal of Reason to hope, that *Faith is yours*, and *Salvation is yours*. But if you cannot so answer them, a confident Assurance that you shall be

<sup>1</sup> Matth. v. 8.

30 *If Sin reigns, you have no Faith.* SER. I.  
*be saved* is so far from being *Faith*, that it is  
*Presumption* and *Folly*; and far from being  
any *Security* to you, will only prove *adding*  
*Sin to Sin*. That *Confidence*, by what *ever*  
Name you may affect to call it, is *indeed*,  
*Unbelief*: *Unbelief of GOD's Threatenings*,  
while it vainly pretends to *trust his Promises*:  
For he hath not more expressly said, that  
*he who believeth on the Son, hath Everlasting*  
*Life*; than he has added, that *he who is diso-*  
*bedient to the Son* \*, *shall not see Life* <sup>k</sup>. While  
*Sin reigns in your Life*, and thereby appears  
to *reign in your Heart*, did you pretend  
*Revelation from Heaven* as to the *Truth* of  
*your Faith*, every wise Man would conclude  
that pretended *Revelation* was a *Delusion*; -  
and that how solemnly soever it might be  
ascribed to *the Spirit of Truth and Holiness*,  
it really proceeded from *the Father of Lies*.

Excuse the *Plainness*, with which *Fide-*  
*lity to GOD*, and to you, obliges me to speak  
on this Head; and be assured, that it pro-  
ceeds from a real Concern to secure the  
Honour of *that glorious Doctrine* of SAL-  
VATION BY GRACE, which I have now  
been labouring to establish, and the *Demon-*  
*stration and Improvement* of which I shall  
farther pursue in the *ensuing Discourse*.

\* Ο απειθων τω υιω.

<sup>k</sup> John iii. 36.



## S E R M O N II.

FAITH is the GIFT of G O D.

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EPHES. ii. 8.

*For by Grace are ye saved, through Faith; and that not of yourselves; it is the Gift of G O D.*

**I**N the Works of *Nature*, many of those Things, which to a superficial Eye may appear as *Defects*, will on a careful Enquiry be found to be *Marks* of consummate *Wisdom*, and kind *Contrivance*. And on the same Principle, I confess, I have often thought, there is Reason to be thankful for the very *Inaccuracies* of *Scripture*. The *Haste* in which the Apostle *Paul* was by the Multiplicity of his Affairs obliged to write, has given us an Opportunity of viewing *more of his Heart* in his *Epistles*, than we might perhaps

32 *It appears we are sav'd by Grace*, SER. II.

haps have seen, if he had frequently reviewed and corrected them, Those *Parentheses*, in particular, and those *Repetitions*, which render the *Style* less elegant, and the *Sense* sometimes less conspicuous, do nevertheless shew to greater Advantage, how deeply those *Thoughts* were impress'd upon his Mind, which he introduces in such a Manner. And of this, *the Words* which I have now been reading, are an *Instance*. In the Course of his preceding Argument, a few *Verses* before, while he is telling the *Ephesians*, that GOD who is rich in Mercy, <sup>for</sup> his great Love wherewith he loved them, even when they were dead in Sins, had quickened them together with Christ; he adds, by way of *Parenthesis*, *By Grace ye are saved*<sup>a</sup>. And when he goes on to say, they were raised up together, and made to sit together in Heavenly Places in Christ Jesus, he further tells them, that this was with an Intention that in the Ages to come GOD might shew the exceeding Riches of his Grace, in his Kindness towards us, through Christ Jesus<sup>b</sup>: Nay, his Heart was so full of the Subject of Grace, free and astonishing Grace, that as if all this was not enough, by a most glorious and edifying *Tautology*, (if I may be allowed so to speak,) he inserts the Words of my Text, *By Grace are ye saved, through Faith; and*

<sup>a</sup> Ver. 4, 5,      <sup>b</sup> Ver. 6, 7.

SER. II. *in that Faith is the Gift of GOD.* 33  
*and that not of yourselves ; it is the Gift of*  
*GOD.*

I HAVE already shewn you from these Words, *in what Sense* we may be said to be *saved through Faith*:—And I have also prov'd, that in Consequence of this it is evident, we must be *saved by Grace* ; since *Faith* being incapable of *satisfying* the Demands of GOD's injur'd *Justice*, can much less *merit* such a Recompence as *Eternal Life* ; nor can it indeed have any *Efficacy*, or any *Place* at all in this Affair, otherwise than by GOD's *free Constitution* and gracious *Appointment*.—I then concluded with observing, that this Argument would have a convincing Force, even tho' *Faith* were ever so entirely *an Act of our own* ; or that we had no more Support or Assistance from GOD in forming, and exerting it, than we have in any of the Common Actions of Natural Life. But I am now to shew, that even *this* is not the Case ; but, that a *new Proof* of our being *saved by Grace* arises from considering,

III. THE Argument which the *Apostle* suggests in the Close of the *Text*, that even *this Faith is not of ourselves* ; but *it is the Gift of GOD*.

I AM sensible that some endeavour to invalidate and supersede all this Part of the Argument, by giving *another Turn* to this  
D last



last Clause, referring it in general to our *Salvation by Faith*, as if it had been said, "Our being thus *saved by Grace through Faith*, (as I have just now said,) is *not* of ourselves, but it is the Gift of GOD." But I apprehend, that an impartial Reader would not be willing to allow of *this Interpretation*; which makes the latter Clause a mere *Repetition* of what was said before, and a *Repetition* of it in less proper and expressive Words. None could imagine, that our being *saved through Faith* was of ourselves; or that we ever could *ourselves* constitute and appoint such a *Way of Salvation*, which was indeed fixed so long before we had a Being. But *Faith* being really our own *Act*, it was highly pertinent to observe, that the *Excellency* of *this Act* is not to be arrogated to *ourselves*, but is to be ascrib'd to GOD. All that are acquainted with the Genius of the *Original* must acknowledge, *this* is a *Construction* which it will very fairly admit. And we shall prove in the Process of this Argument, that *other Scriptures* expressly declare the Truth, which *this Interpretation* makes to be the Meaning of the Words.

FAITH may be called *the Gift of GOD*,—as it is GOD, that *reveals* the great *Objects of Faith*,—that *brings the Mind* to attend to them,—that *conquers* our *Natural Aversion*

SECT. II. *as he reveals the Objects of it.* 35  
Conversion to the Gospel-Method of Salvation,  
so implants Faith in the Soul;— and  
also as it is he, that carries it on to more  
perfect Degrees, and improves its Vigour and  
Activity.

1. FAITH may be called *the Gift of*  
GOD, “ as it is GOD, who reveals  
“ the great *Objects of Faith.*”

HUMAN Reason is but weak and im-  
perfect, and has indeed interwoven the Traces  
of its own *Weakness*, with many of the fairest  
Monuments of its *Strength*. Even in its  
most advanced State, among the most *learned*  
and *polite Nations* of Antiquity, it is de-  
plorably evident, how far it was from dis-  
covering the several Branches of *Natural*  
*Religion* in its Purity, Extent, and Order.  
And to speak freely, it shone more brightly  
in almost every other View, than in that  
which is its noblest End; I mean, what re-  
lates to GOD, and *Immortality*. It has indeed  
produced many admirable *Poems*, and com-  
posed many moving *Orations*: It has woven  
many exquisite *Threads of Argument*, with  
which the subtlest Disputants have intangled  
each other, and have often intangled them-  
selves: And much more useful it has been,  
in adorning the Face of the *Earth*, in sub-  
duing the *Sea*, in managing the *Winds*, and  
D 2      *meeting*

36 *Natural Reason could not have* SER. 11.  
 meting out the *Heavens*. But this rich *Ven-*  
*of Knowledge*, this *Mine* of holy and *Div-*  
*Treasure*, lies too deep for *Human Dis-*  
*covery*.—If any ask, *Where shall this Wisdom*  
*be found, and where is the Place of this Un-*  
*derstanding* ? It must be granted, that it is  
 a *Path*, which the *Vulture's Eye* hath not  
 seen<sup>d</sup> : *Man knoweth not the Price thereof,*  
*neither is it found in the Land of the Living.*  
*The Depth of Human Science says, It is not*  
*in me* : *And the Sea*, with all the most im-  
 prov'd *Countries* that lie upon it, must say,  
*It is not with me* : For *Eye* hath not<sup>e</sup> seen,  
 nor *Ear* heard neither have enter'd into the  
*Heart of Man*, the *Things* which *GOD* hath  
 prepared for them that love him<sup>f</sup>. There  
 were no *Principles* on which to proceed, in  
 the *Investigation* of this important *Know-*  
*ledge* : None could ever have learn'd, that  
*GOD* had form'd *Counsels of Mercy and Peace*  
 towards *Apostate Creatures* : None could  
 ever on *Natural Principles* have discovered  
 the very *Existence* of the *Son*, and the *Spirit*.  
 How much less then could they have known,  
 or imagined, that the *Son of GOD* should  
 have undertaken to *redeem us* with his own  
 precious *Blood*; and the *Spirit* be sent to  
 manage *Affairs*, as the great *Agent* of the *Re-*  
*deemer's Kingdom* ; in *Consequence* of whose  
 gracious

<sup>c</sup> Job *xxiii.* 12.  
<sup>i</sup> Cor. *ii.* 9.

<sup>d</sup> Ver. 7.

<sup>e</sup> Ver. 13, 14.

PER. II. *discover'd the Objects of Faith.* 37

gracious Acts and Influences *the Soul* should be *savingly renewed and transformed*, and then carried on with a growing Pace in the *Way* to Heaven, till it was *received* to the *exalted State* of holy and triumphant *Spirits* at *Death*, and to *complete Glory* at the *Resurrection of the Dead*. All the Men upon Earth could never by their own Natural Sagacity have discover'd *any of these Particulars*; how much less then could *the whole System* have been discovered?— But *G O D* himself has graciously *revealed them by his Spirit*: And as he was pleased *miraculously* to interpose to give *this Revelation* to the *World*; so he has interposed by remarkable *Providences* to send *us such clear Notices* of it; and to send *these Notices* so early too, as to throw the *Prejudice of Education* among us *this Way*, rather than the contrary. And considering how powerful *those Prejudices* are, and how many have fallen into Ruin by them, *this* will appear no small Matter to a *considerate Person*: Especially when he surveys the State of *the World* in General, and considers how *few Nations and Countries* there are, in which *this* is the Case; and in what various Forms of most pernicious and destructive *Errors* the *Generality* of Mankind are *trained up* from their tenderest Infancy.— I would conclude *this Head* with observing,

D 3

that

that “ whatever *particular Advantages* we “ have enjoyed, they are all to be traced “ up to the *distinguishing Goodness* of GOD “ to us.” If wise and pious *Parents*, if skillful, zealous, and faithful *Ministers*, have been the *Instruments* of working *Faith* in our Souls, *this also cometh forth from the Lord of Hosts*<sup>h</sup>; who taught *their Minds* to conceive, and *their Lips* to speak, and who open’d *our Hearts* to receive Instruction. And this leads me to add,

2. THAT as GOD reveals the great *Objects of Faith*, so “ it is He also, that inclines “ the *Mind* to attend to them;” on which Account *Faith* may be further said to be the *Gift of GOD*.

THE great *Objects of Faith* are, and by their Nature must be, to us *Invisible*; while *those of Sense* strike so strongly on the Mind, that it is no Wonder, we are apt often to forget the other. And when a Man is conscious to himself, that the *first Recollection* and Acquaintance with them must be *painful*, and must be attended with Remorse and Fear, how necessary soever that *Pain* may be, it is too natural to *draw back* from it. And we may easily conceive that *Satan*, the great Enemy of Mens *Eternal Happiness*,

ness, will exert all his Artifices, to *pre-  
judice* them against it, and to *divert* them  
from it.

ACCORDINGLY I make no Doubt, but  
that *many* of you, and especially *Young Per-  
sons*, have experienced this. You have found,  
that when you first began to be sensible you  
were *in a lost and miserable State*; when  
you began first to hearken to the Tidings of  
*Deliverance by Christ*, and to enquire into  
the *Way of Salvation* exhibited in the Gos-  
pel; many Circumstances arose to *take off*  
*your Attention* from them. You found Satan  
endeavouring to *steal away* the Good Seed out  
of your *Hearts*, lest you should believe and be  
~~saved~~, and joining the Efforts of various of  
his Instruments, to *allure*, or to *terrify* you  
*from Religion*. To what then will you *ascribe*  
~~it~~, that you have been able to *break through*  
all these *Snares*? To what will you *ascribe* it,  
that when you had perhaps laboured to *stifle*  
~~Condemnations~~ in your own Hearts, they have  
on you with greater Power than  
before? and though you have endeavoured  
all you could to *shift them off*, yet you have  
found them every where *pursuing* you; keep-  
ing your Eyes from Sleep during the *Watches*  
of the *Night*, or breaking in upon you in  
the *Morning* with the returning Light; or

40 *He conquers our Natural Aversion* SER. II.  
 following you perhaps, into those Scenes of  
 Business, or of vain Conversation, to which  
 you have fled as a Refuge from them? You  
 must undoubtedly *ascribe it* to the *GOD of*  
*the Spirits of all Flesh*, that you have thus  
 been taught to *consider your Ways*<sup>k</sup>; and that  
*your Spirits* have been so deeply *impress'd* with  
*Concerns*, which Multitudes whom the World  
 reckons among the *wisest* of Mankind, are  
 entirely thoughtless about, and which per-  
 haps you yourselves were once among the  
 first to despise.

3. *FAITH* may be further called *the*  
*Gift of GOD*, as “ it is He that con-  
 “ *quers the Natural Aversion*, which  
 “ there is in Mens Hearts to the Gos-  
 “ *pel-Method of Salvation*, when it  
 “ comes to be understood and appre-  
 “ hended.”

*THAT Method* is so wise, so rational, and  
 so gracious, that one would imagine, every  
 Reasonable Creature should embrace it with  
 Delight. Yet the degenerate Heart of Man  
 draws its strongest *Objections* against it, from  
*those Things* which are really its greatest  
*Glory*.

It is the *Way of Humility*, and of *Holi-  
 ness*: And a haughty and licentious Heart,

<sup>k</sup> Hag. 1. 5.

SER. II. *to the Gospel-Way of Salvation.* 41

rises against it, in each of these Views. To be strip'd of all the *Pride* of Human Nature, to stand *guilty* and *helpless* before GOD, and in an entire Renunciation of all *Self-Dependence*, to seek *Righteousness* and *Strength* in another, is, to Spirits naturally so *arrogant* as ours, a *hard Saying* scarcely to be borne: To give up our own *Wills* to be check'd and controlled in all Things by the Divine Authority, to engage in an habitual Course of *Self-Denial*, to *crucify the Flesh with its Affections and Lusts*<sup>1</sup>, is *hard* indeed. No Wonder therefore, if we are taught in *Scripture* to acknowledge the *Agency* and *Interposition* of a *Divine Hand*, when this is wrought in us; when we not only feel some *Tendency* of Soul towards it, some transient and ineffectual *Purpose*, but when a *permanent Principle* of this Kind is implanted in our Hearts, so that our Lives are governed by it. Hence the *Scripture* speaks of those, to whom it is given, not merely to hear of *Christ*, but to *believe in him*<sup>m</sup>; and pathetically describes the exceeding *Greatness of his Power* to us-ward who believe, as an *Energy of mighty Power*, like that which wrought in *Christ* when GOD raised him from the Dead<sup>n</sup>: When he lay a cold Corpse in the Grave, his Blood drain'd out, and his Side pierced to the very Heart, think of that

*mighty*

Gal. v. 24.

<sup>m</sup> Phil. i. 29.

<sup>n</sup> Eph. i. 19, 20.



42      *He carries on the Work, and* SER. II.  
*mighty Energy* which then reanimated *your Lord*; and you see *an Emblem of that*, which raises us to a *Divine Life*, and enables us to *act that Life*, in *Faith* on a crucified and arisen Redeemer. Thus, as it is said in one Place, that *G O D* gave to the Gentiles *Repentance unto Life* °; it is also said in another, that *he purified their Hearts by Faith* p; plainly implying, that there is in both *an Interposition of Divine Power*. Now certainly, if he implants *this Principle* in our Hearts, *that Salvation* which he has connected with it must be entirely of *Grace*: Which will further appear, if we consider,

4. THAT “ it is *G O D*, who carries on  
 “ this blessed Work, and maintains this  
 “ Divine Principle.”

IT is through much Tribulation and Danger, thro’ much Opposition and Difficulty, that *the Christian must enter into the Kingdom of G O D* q. When he begins to *jet* *Sail* *Heaven-ward*, the Prince of the *Power of the Air* endeavours to raise those Storms, which shall, if possible, oblige him to make *Shipwreck of Faith*, and of a good Conscience r: Nevertheless he must endure to the End, or he cannot be saved s. And how is he

° Acts xix. 4.  
 r 1 Tim. i. 19.

p Acts xv. 9.  
 s Matt. xxiv. 13.

q Acts xiv. 22.

abled thus to *persevere*? Surely it is through the continued Communications of *Divine Grace* to him; or as the *Apostle* with admirable Propriety expresses it, He obtains *Mercy of the Lord to be faithful*<sup>1</sup>. 'Tis by this Means that he obtains *the Victor*: And while he overcomes the *World*, and conquers the remaining *Corruptions* of his Heart, he must still humbly own, that in the one, and the other Instance, he is *more than a Conquerour through him that loved him*<sup>2</sup>. In short, he will be ready to acknowledge, that *having obtained Help of GOD*, he continues to this Day,<sup>3</sup> and will mark out, as it were, the several Stages of his Journey, by erecting at the End of each Stone of Remembrance and Thankfulness, and saying, *Hitherto the Lord has helped me*.

AND now, my Friends, you may see the Evidence of this great Truth, that *by Grace we are saved through Faith*, appearing in its compleat Light: And permit me once more to repeat the *Summary* of the whole Argument, that it may be more deeply, and more distinctly, impress'd upon your Minds.—How much soever *Faith* may be supposed to be *our own unassisted Act*, so far as the *Act* of any Creature is *unassisted*, it could  
make

<sup>1</sup> I Cor. vii. 25.  
<sup>2</sup> Rom. viii. 37.  
<sup>3</sup> Acts

xi. 22.

<sup>4</sup> I Sam. vii. 12.

44      *If we are sav'd thro' Faith, SER. II.*  
*make no Atonement to the injured Justice of*  
*GOD,—and much less confer any Obligation*  
*upon him to bestow on us Eternal Life ;—nor*  
*had there been any Room to mention it at all in*  
*the whole Affair, if GOD had not contriv'd*  
*such a Method of Salvation, and done that to*  
*effect it which none but himself could*  
*do :—Much more will it appear to be of*  
*Grace, when we add, that Faith itself is*  
*the Gift of GOD,—as he reveals the great*  
*Objects of it ;—as he brings the Mind to*  
*attend to them ;—as he conquers the Natural*  
*Aversion of the Heart to the Gospel-Method*  
*of Salvation ;—and carries on the Work of*  
*Faith in the Soul, till it ends in compleat*  
*Salvation. It now remains,*

IV. THAT I conclude with some obvious, but useful, *Inference* from the whole.

AND here now, if it is *by Grace*, that *we are saved through Faith*, then certainly we may infer from hence,—that we have *no Reason to glory*,—but should be *thankful* for the *Grace by which we are saved* ;—that we must wholly be *without Excuse*, if we neglect this *Method of Salvation* ;—that we should labour therefore, that our *Faith* may be *increased and strengthen'd* ;—that even the *weakest* have *Encouragement to seek*, and

SER. II. *we have no Reason to glory.* 45  
to *hope for Salvation* in this Way;—and  
finally, that we should take great *Heed*, that  
we do not bring a *Reproach* upon this Doc-  
trine by an *irregular and licentious Be-*  
*haviour.*

—I. IF *we are sav'd by Grace through Faith*,  
then it is certain, that “we have *no*  
“ *Reason to glory.*”

IF it were possible, a Person should per-  
form the most compleat and *perfect Obe-*  
*dience*, and so were *justified by Works*, it  
is but only in a *limited Sense* he would  
have *any Thing* of which to *glory before*  
*GOD*; since even he must acknowledge,  
that *it is GOD who works in him, both to*  
*will, and to do*, and by his gracious Influ-  
ences renders him capable of both: How-  
ever he, in such a Case, may in some Mea-  
sure *glory*, that *he has done his best*, and  
that *his Behaviour* has all that *Merit*, or all  
that *Excellence*, which the Behaviour of a  
Creature in his Circumstances could possibly  
have. But when the *Ungodly are justified*,  
when we who have been *Transgressors* in  
Ten Thousand aggravated Instances are  
*saved by Grace through Faith*, of what shall  
we *glory*? Shall any of us *glory*, that we  
are *saved by another*, when even our *receiv-*  
*ing*

46      *We should bless GOD for*      SER. II.

*ing that other* is what GOD hath brought us to by the renewing and sanctifying Influences of his *Grace* upon our Hearts! When we had corrupted and undone ourselves, and were under a Sentence of Condemnation and Wrath, we have *embraced the Gospel*, that is, we have accepted the Riches of the Divine Liberality and Goodness exhibited in it: But shall a *Beggar* glory, in having stretched out his Hand to *receive an Alms*? especially if it were given him by a generous and skillful *Physician*, who before he bestowed *that Alms*, had cured him of a Disease, by which that very Hand, now stretched out to him, had been benumb'd and disabled? *Let us* rather enter into that just and amiable Reasoning of the Apostle *Paul*, and say as he does, *Of him, i. e. of GOD, are we in Christ Jesus, who of GOD is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: Let no flesh therefore glory in his Presence; but he that glories, let him glory in the Lord*<sup>a</sup>. And this leads me to *hence*

2. THAT we have a great deal of Reason to “ be *thankful*, and to adore the “ *Grace by which we are saved*.”

IF it is GOD who commanded the *Light* to shine out of *Darkness*, that has shined in  
our

<sup>a</sup> 1 Cor. i. 29,—31.

SER. II. *the Grace by which we are saved.* 47  
 our Hearts, to give us the Light of the  
 Knowledge of the Glory of GOD in the Face  
 of Jesus Christ, let us bless the Lord who has  
 shewed us this Light, and with a chearful  
 Gratitude let us bind the Sacrifice as it were  
 with Cords unto the Horns of the Altar.  
 Let us bless the GOD and Father of our Lord  
 Jesus Christ, the Father of Mercies, and the  
 GOD of all Comfort<sup>d</sup>, who has blessed us  
 with all Spiritual Blessings in Heavenly Things  
 in Christ; according as he has chosen us in him  
 before the Foundation of the World, that we  
 should be holy and without Blame before him in  
 Love<sup>e</sup>. I would call upon you this Day to  
 do it, join with me, and with each other,  
 in it, Praise the Lord all ye his Saints; be  
 thankfull unto him, and bless his Name<sup>f</sup>!  
 Praise him, who graciously purposed your Sal-  
 vation, and predestinated you to the Adoption  
 of Children by Jesus Christ unto himself<sup>g</sup>!  
 Praise him, who rendered this Purpose effec-  
 tual, and wrought it out by a high Hand and  
 stretched Arm! Praise him, who gave his  
 own Son to us, a Sacrifice for you, and to  
 bring in Everlasting Righteousness<sup>h</sup>! Praise  
 him, who sent his Spirit, as the great Agent  
 in his Son's Kingdom, to bring the Hearts  
 of Sinners to a Subjection to the Gospel, and  
 gently

<sup>d</sup> 2 Cor. iv. 6.      <sup>e</sup> Psal. cxviii. 27.      <sup>d</sup> 2 Cor.  
<sup>e</sup> Eph. i. 3, 4.      <sup>f</sup> Psal. c. 4.      <sup>g</sup> Eph.  
<sup>h</sup> Dan, ix. 24.

gently to captivate them to the *Obedience of Faith*! Praise him, who has ~~revealed~~ this glorious *Gospel* to you, at so great a Distance of Time and Place! Praise him, who has impress'd your Hearts with a Disposition to regard it! Praise him who has subdued your Prejudices against it! Praise him, who having *implanted Faith* in your Souls, continues even to this Day to *animate and support* it!—Let *all Ranks and Ages* join in this chearful Song! *Praise ye the Lord*, you that are *Rich in Temporal Possessions*, if you have been enabled to *renounce the World* as your Portion, and to *triumph over it*, by this Divine Principle! Praise him, you that are *poor in this World*, if you are *rich in Faith*, and *Heirs of the Kingdom* which GOD has *promised to them that love him*! Praise him, you that are *chearful and vigorous*, and capable of rendering him that active Service, which may speak the Gratitude of your Hearts towards him! Praise him, you that are *weak and languishing*, since *his Strength is made perfect in your Weakness*, and your *Infirmities* illustrate the Force of *that Faith*, which he has wrought in you! Praise him, ye *Youths*, who with this Guide and Companion of your Way, are *setting forth* in the Journey of Life with Courage, and *lifting up your Feet* in his Paths! Praise

<sup>1</sup> Jam. ii. 5.<sup>2</sup> 2 Cor. xii. 9.

SER. II. *to praise him for his Grace.* 49

ye *Aged Saints*, who stand on the Borders of Eternity, and live in a daily Expectation, that you shall *receive the End of your Faith*, in the *Salvation of your Souls*<sup>1</sup>.—Begin that Work now, in which you are all so soon to join! Break forth into one joyful *Antiphon*, and sing, “*Not unto us, O Lord, not unto us*”<sup>m</sup>, *but to thy Name be all the Praise of that Salvation*, which thou hast already begun in our Souls, and which thy Faithfulness has engaged to complete.” Again,

3. If ~~we~~ *we are sav'd by Grace through Faith*, can certainly “they who neglect such a *Method of Salvation*, are highly *inexcusable*.”

To be not only deliver'd from Everlasting Condemnation and Ruin, but raised to the Presence and Enjoyment of God above, is as glorious an *Exchange*, so important a ~~Price~~, that it would be worth while to secure it at any imaginable Rate, whatever was to be resigned, whatever to be endured for it. But it is certain, that the more gracious the Proposal and Offer is, the baser and more criminal will the Refusal be. Had some *hard Matter* been proposed, *should we not have done it?* and how much rather, when

<sup>1</sup> 1 Pet. i. 9.

<sup>m</sup> Psal. cxv. 1.



50      *Such are without Excuse, as* SER. II.  
the Divine Oracle only says, *Wash and be  
clean* \* ? *Believe in the Lord Jesus Christ, and  
thou shalt be saved* °.—To you, my Brethren,  
even to all that hear me this Day, is the *Word*  
*of this Salvation sent, and brought* † : Let me  
address you therefore in the Language of the  
*Apostle*, and say, *Take heed that you receive*  
*not the Grace of GOD in vain* ; and let me  
add, *Behold, now is the accepted Time* ; be-  
bold, *now is the Day of Salvation* °. Dare  
not to *trifle* in a Business of such Conse-  
quence ; lest if you should *neglect* it even  
till *to Morrow*, there should be no Room to  
repeat that Declaration *then*. That *GOD*  
should ever offer *Salvation* at all, and espe-  
cially in *such a Method* : is astonishing *Con-*  
*descension* and *Love* : And every Instance in  
which *that Offer* is *renew'd*, is a renewed  
*Miracle of Mercy*. But the *Day* of the *Divine*  
*Patience* has its *Limits* ; and if you *trifle*  
beyond *those Limits*, and know not that the  
*Goodness and Long-Suffering of GOD* lead  
*to Repentance*, this injur'd Mercy will plead  
against you, and it will appear you have  
*treasured up to yourselves Wrath* against the  
*Day of Wrath and Revelation of the righteous*  
*Judgment of GOD* †.

4. If we are sav'd through Faith, then  
surely “ we should labour, that this  
“ blessed

\* 2 Kings v. 13.      ° Acts xvi. 31.      † Acts  
xiii. 26.      ° 2 Cor. vi. 1, 2.      † Rom. ii. 4, 5.

SER. II. *neglect this Way of Salvation.* 51

“ blessed Principle may be strengthened  
“ in our Souls.”

• THE greater Evidence we have of the Sincerity of our Faith, the greater Assurance may we justly have of our Interest in the Gospel-Salvation; and the stronger our Faith is, the clearer will the Evidence of its Truth be. Let us therefore emulate the Character of our Father Abraham, and make it our Care, like him, to be strong in Faith, thereby giving Glory to GOD.—To this Purpose let me address you, my Christian Brethren, to be diligent and serious in attending the Ordinances of Divine Institution, and especially that of Hearing the Word; for as the Apostle observes, Faith comes by hearing, and hearing by the Word of GOD. And it is certain, the better we are acquainted with the Word of GOD, the more shall we trace of its Evidence; and it is probable, we shall also feel so much the more of its Energy, awakening and confirming those internal Acts of Faith, which it is our Duty with increasing Vigour daily to renew: And I doubt not, but the Experience of many that hear me, attests the Reasonableness of this Address.—Let me also exhort you, to seek after greater Strength of Faith by fervent Application to GOD in Prayer; as the Dis-

E 2

ciples

*ciples that came unto Jesus, and said, Lord, increase our Faith*<sup>u</sup>. Plead, that your Faith, in its Original, and in its Progress, is *the Work of GOD*; and earnestly intreat, that *his Work may be perfected*<sup>w</sup>.—And to add Efficacy to all, Labour to the utmost to *bring forth* the genuine *Fruits* of true Faith, in all the Branches of a Holy Temper, and an Exemplary Life. Thus *shew* to all that are about you *your Faith by your Works*<sup>x</sup>; *walking worthy of the Vocation wherewith you are called*<sup>y</sup>, *worthy of Him that has called you to his Kingdom and Glory*<sup>z</sup>. For in Proportion to the Degree with which *these Fruits* appear it will be evident, there is *Life at the Root*; and you will find, that as the *Vigour* of our *Limbs*, so also that of our *Virtues* and *Graces*, will grow by *Use* and *Exercise*. And in this View let me observe,

5. THAT if we are sav'd by Grace through Faith, then “there is *Encouragement*”  
 “even for the *weakest Soul*, to seek after  
 “this *Gospel-Salvation*, and to hope it  
 “shall obtain it.”

GIVE me Leave here to address myself to those, whose Hearts are *impressed* with their *Eternal Concerns*, but then feel their  
 own

<sup>u</sup> Luke x. xij. 5.      <sup>w</sup> 1 Thess. iii. 10.      <sup>x</sup> James  
 ii. 18.      <sup>y</sup> Ephes. iv. 1,      <sup>z</sup> 1 Thess. ii. 12.

SER. II. *may be increas'd and strengthen'd.* 53

own manifold *Weakness*, and perhaps may be discouraged (as *Young Persons* very frequently are,) with observing the *Difficulty of Religion*. My Brethren, if your *Hopes of Justification* were by the *Works of the Law*, whether the *Ceremonial* or the *Moral Law*, these *Discouragements* were just : Since were all the *Sins* of your former Life forgiven upon your Return to God, yet through the *Infirmities* of Human Nature, and the *Temptations* of Life, you would no doubt quickly fall into some *New Transgression*; and this one, even the least, would be sufficient to ruin you, and to bring you into *Condemnation* again. But the *Righteousness of Faith* speaks an easier, and more gracious Language, when it says, *Believe in the Lord Jesus Christ, and thou shalt be saved*<sup>a</sup>. You know of whom it was said, *A bruised Reed will be not break, and smoking Flax will be not quench*<sup>b</sup> : Why should you not then enter into a *Treaty* with so mild, so gracious, so compassionate a *Saviour*? Nay, I will add, Why should you not be saved by him? Are you willing to accept his *Grace*? Methinks, I hear one and another reply, "What do I desire so much, as to accept it? Feeble and guilty as I am, I would at least bow as low as any of thy Servants, in a thankful Acknowledgment of the Riches and Freedom of thy Grace; and I would

<sup>a</sup> Acts xvi. 31.    <sup>b</sup> Matt. xii. 20.

54      *Even the weakest may hope*    SER. II.

“ would *ascribe my Salvation to it* in as entire  
“ a *Renunciation* of all *Self-Dependance*, as  
“ any of them all should do.” And when I  
*ask*, (as it is necessary I should ask,) Are you  
also *willing to bow to his Yoke*? I persuade my-  
self, there are those of you, whose Conscience  
answers, “ Lord, I would *take it upon me*,  
“ with a most thankful Consent: *I desire*  
“ nothing so much, as to *serve thee*; but  
“ *I suspect* this treacherous and inconstant  
“ *Heart*, that is so ready to *forsake thee*.”

My Brethren, *this Desire of serving him*, if  
you know what you say when you express it,  
is the *Effect* of his *Grace*; and 'tis a comfort-  
able *Token*, that *he will give more Grace*.  
Set yourselves therefore with “a chearful  
Courage, to oppose those *Difficulties* that lie  
in the Way, and to *work out your own Salva-  
tion* with Hope and Joy, as well as with  
*Fear and Trembling*; for it is GOD that even  
now is *working in* you, both to will, and to  
do, of his good *Pleasure*<sup>d</sup>; and you have a-  
bundant Reason to *hope*, he *will not forsake*  
*the Work of his own Hands*.”

6. IF the *Doctrine of Salvation by Grace*  
through *Faith* be so Divine and impor-  
tant as we have heard, then let us  
“ *take great Heed*, that we do not bring  
“ a Re-

\* James-iv. 6.  
cxxxviii. 8.

<sup>d</sup> Phil. ii. 12, 13.

<sup>c</sup> Psal.

SER. II. *for Salvation in this Way.* 55

“ *a Reproach upon it, by an irregular  
and licentious Behaviour.*”

• LET the holy *Apostle*, who is the great  
• Affirmer of *this Doctrine*, be heard as the  
Guardian of its Honour, when he says, *Shall  
we continue in Sin, that Grace may abound?*  
G O D forbid<sup>f</sup> ! You plainly see, that *this  
Doctrine*, when *Scripturally* explained as a-  
bove, gives no rational *Foundation*, no, nor  
even any plausible *Excuse*, for such an *Infe-  
rence*, however the *Corruption* of Mens Hearts  
may take *Occasion* from it. And it would be  
far more reasonable, and much less detrimental  
to Mankind, to endeavour to root up all the  
Vines in the World, and destroy all the Ani-  
mals intended for Food, because *Wine* and  
*Flesh* are sometimes the Occasions and In-  
struments of Luxurious Riot ; than to deny  
this important *Doctrin*\*, because it may be  
perverted to Purposes unfriendly to *Practical  
Religion*. But see you to it, my Friends, that  
you, if you are persuaded *this* is the *Doctrine*  
of G O D, behave in such a Manner, as to  
shew, that you perceive it to be, what indeed  
it is, a *Doctrine according to Godliness*<sup>g</sup>. Woe  
to that Man, by whom, in this Instance, the  
Offence comes ! It had been better for him, that  
a *Millstone* were hanged about his Neck, and  
that he were drowned in the Depth of the Sea<sup>h</sup>,  
than

<sup>f</sup> Rom. vi. 1.    <sup>g</sup> 1 Tim. vi. 3.    <sup>h</sup> Matt. xviii. 6, 7.

56 *Bring no Reproach on this Doctrine* SER. II.  
 than that he should *occasion ſuch Diſhonour*  
 to God, and *bring ſuch a Reproach* upon his  
 Truths and his Ways. And give me Leave to  
 ſay, there is hardly any Conſideration in the  
 World, that ſhould cut deeper into the Heart  
 of the truly *Good Man*, of one who has *tasted*  
*that the Lord is gracious*<sup>1</sup>, and has *believed*  
*through Grace*<sup>k</sup>, than the *Reflection* of having  
 made ſuch *unworthy and ungrateful Returns* to  
 God, for that *ſingular Mercy* which he has  
 obtained from him, in the Proviſion which  
 the *Gospel* has made for his *Salvation*, in ſo  
 gracious, and ſo endearing a Way.

LET me therefore conclude with *charging*  
*you* in the moſt ſolemn Manner, *before God*  
*and the Lord Jeſus Chriſt*<sup>1</sup>, and by the Ho-  
 nour of that *Gospel* you ſo ſtrenuouſly profeſs,  
 that you exerciſe a holy *Watchfulneſs over your*  
*ſelves* in this Reſpect. Conſider, my Brethren,  
 how many *Eyes are upon you for Evil*. 'Tis  
 true indeed, that *Charity*, that boateſt Name,  
 that Divine Principle, would teach Men an-  
 other Leſſon; it would teach them to *mourn*,  
 rather than to *triumph over the Faults* of  
 them that call themſelves *Chriſtians*. But  
 there is very little of *that* to be found; and  
 on the contrary, a great Deal of that *carnal,*  
*ſenſual,* and *diabolical Zeal*, which *rejoices in*  
*Iniquity*<sup>m</sup>, and takes the greateſt Pleaſure in  
 the

<sup>1</sup> 1 Pet. ii. 3.

<sup>k</sup> Acts xviii. 27.

<sup>1</sup> 2 Tim. iv. 1.

<sup>m</sup> 1 Cor. xiii. 6.

SECT. II. *by an irregular Behaviour.* 57

the *Irregularities of those* whose Failings ought most to be lamented ; that is, *of those* who are most signalized by a *Christian Profession*. Remember therefore, and consider, my Friends, that it would be *far better for you to die*, than to lay a *Stumbling Block* in the Way of the Souls of Men ; and to give them any just Cause, for representing the Gospel as a *Doctrine of Licentiousness*, or speaking of *Christ as the Minister of Sin* <sup>n</sup>.

You solemnly renounce all Dependence upon your own *Righteousness* before GOD ; and in professing to do it, and to expect *Salvation by his Grace alone*, you do well. But give me Leave to say, that if in the mean Time you yourselves are found *Sinners*, allowing yourselves habitually in any Thing contrary to the Divine Will, the *Renunciation of such a Righteousness* as is consistent with that, will be a very unworthy Kind of Sacrifice before GOD, and do very little Credit to your Profession before Men. And by these Declarations, when compared with so bad a Conduct, you will run a great Risque of bringing your *Religious Notions* themselves into *Disgrace*, and will probably build again that which you seem most solicitous to destroy. Let it therefore evidently appear, that the *Grace of GOD which appears unto all Men*, has effectually taught you to deny

F

all



30. *Let Grace engage us to a holy Life.* **SEN II.**  
*all Ungodliness and Worldly Lusts, and to*  
*live soberly, righteously, and godly in this pre-*  
*sent World*°. Let the whole World about  
 you see, that the *Divine Goodness to you*, in  
 which you *rejoice and glory*, has had its *Effi-*  
*cacy*, to *purify and humanize* your Hearts, to  
 fill them with *Humility and universal Love*,  
 and to inspire them with a most friendly,  
 benevolent, generous *Care for the Happiness*  
*of all around you*, as well as with a generous  
*Concern to make your own Calling and Elec-*  
*tion sure*°. Nothing will so powerfully *plead*  
*for the Gospel*, as such a *Care to adorn it*,  
 and to *seek that SALVATION* which is ex-  
 tirely OF GRACE, through *Sanctification*  
*of the Spirit*, as well as the *Belief of the*  
*Truth*°.

° Tit. ii. 11, 12.    ° 2 Pet. i. 10.    ° 2 Thess.  
 ii. 13.

F I N I S.











